

A  
MANCHU GRAMMAR

WITH  
ANALYSED TEXTS,

BY  
P. G. VON MÖLLENDORFF,  
*Chinese Customs Service.*

---

SHANGHAI:  
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

---

1892

ALD

PL

473

,ML6

## TABLE OF CONTENTS

---

Introduction .. .. .	P
<b>I.—PHONOLOGY.</b>	
1. Alphabet (Table.) Pronunciation .. .. .	1
2. Harmony of Vowels .. .. .	2
3. Diphthongs and Triphthongs .. .. .	3
4. Word-changes and Foreign Words .. .. .	4
<b>II.—ETYMOLOGY.</b>	
1. Nouns and Adjectives. Terminations. Plural. Case Affixes : <i>i, ni, de, be, ci</i> .. .. .	5
2. Pronouns .. .. .	6
3. Numerals .. .. .	6
4. Verbs. Derivation. Moods and Tenses. Irregularities. Negation .. .. .	8
5. Adverbs .. .. .	13
6. Postpositions .. .. .	13
7. Conjunctions .. .. .	13
8. Interjections .. .. .	13
<b>III.—SYNTAX</b> .. .. .	13
Manchu Texts with Translation and Analysis .. .. .	1
Index of Affixes and Terms .. .. .	5
Appendix : European Literature treating on Manchu .. .. .	5



## INTRODUCTION

---

THERE is as yet no grammar of the Manchu language in English. WYLLIE's translation of Tsing Wan Ki Mung (清文啟蒙), Shanghai, 1855, a kind of Manchu hand-book for the use of Chinese, though useful and full of interest, is by no means a grammar.

The general interest taken in every language will, of course, be also extended to Manchu. Still a few words seem necessary to show the particular usefulness of its study.

There exist in all about 250 works in Manchu, nearly all of which are translations from Chinese. They consist of translations from the Classics, some historical and metaphysical works, literary essays, collections of famous writers, novels, poetry, laws and regulations, Imperial edicts, dictionaries, phrase books, etc. Most of these translations are excellent, but they are literal. Executed under the eyes of intelligent princes, they form a reliable expression of the meaning of the Chinese text and have therefore a right to acceptance equal to that enjoyed by commentaries of good writers. Manchu being infinitely easier to learn than Chinese, these translations are a great help towards obtaining a clear insight into Chinese syntax, and scholars like STANISLAS JULIEN, who owed the remarkable precision in his renderings to his knowledge of Manchu, have repeatedly pointed this out. In a letter addressed to Dr. LEGGE he alludes to the study of Manchu as being of great assistance in translating the Classics. Dr. LEGGE, however, in the preface to his translation of the Shuking, pronounced himself against it. The reasons advanced by this great scholar are not very cogent, and, in fact, not knowing the language he was hardly competent to judge. But, even if he were right, others may be in a different position. Dr. LEGGE was perhaps more fortunate or more gifted than most people and had thorough mastery of Chinese at the time when ST JULIEN wrote to him. Those who find Chinese more difficult will be inclined to consider the Manchu translations a great help.

This grammar being intended for the practical purpose of guiding the student in learning to read Manchu works, not of translating into Manchu, everything foreign to the aim is left out, especially all information which properly belongs to the sphere of the dictionary.

SHANGHAI, *February*, 1892.

P. G. VON MÖLLENDORFF.

# THE ALPHABET.

	When alone.	In the beginning of a word.	In the middle of a word.	At the end of a word.
a				see n
e				
i				see b
o				
u				
ü				
n				like final a, but a vowel preceding shows that it must be n.
k		when followed by a, o, ü		
g		" " " e, i, u		
h		when followed by a, o, ü		
b		" " " e, i, u		the downstroke is longer than that of o.
p				
s				
sh				
t		foll. by a,  foll. by e,	ta,  te,	after a vowel and before a consonant.
d		foll. by a,  foll. by e,	da,  de	
l				
m				
c				
j				
y				
r				
f		foll. by a or e  foll. by other vowels.	foll. by a or e,  foll. by other vowels	
w		foll. by a or e	foll. by a or e	

For transcribing Chinese syllables:—

k' ㄎ, g' ㄍ, h' ㄏ, ts' ㄘ, ts ㄙ, dz ㄛ, z ㄗ, sy (四) ㄙ, c'y (勒) ㄘ, jy (智) ㄗ

ng			(a)  (e)	
----	--	--	----------	--

## I. PHONOLOGY.

### 1. *Alphabet.*

Manchu writing consists of 34 elements, viz., 6 vowels, 18 essentially Manchu consonant and 10 marks specially intended for the rendering of Chinese syllables (*vide* Table).

The 6 vowels are a, e (ä), i, o, u, ü (not ö as generally represented).<sup>1</sup>

The 18 consonants are k, g, h, n, b, p, s, š, t, d, l, m, c, j, y, r, f, w.

The 10 marks are k', g', h', ts', ts, dz, ʒ, sy, cy, jy.<sup>2</sup>

k, g, h, t, d have two forms, one when followed by a, o, ü, the other when followed by e, i, u.

o in the middle or at the end of words may be doubled and then stands for oo or ao.

If u or ü is followed by a or e, w is placed between them: *juwe* (two) pronounced *jue*.

If a vowel is followed by i, the latter is doubled, except at the end of a word.

No word commences with r, nor with two or more consonants.

t after a vowel and before a consonant, or at the end of a word, is written like on.

To distinguish f from w the rule is: at the beginning of a word w occurs only when followed by a or e. F before a and e has an additional stroke at the right.

Manchu is written from top to bottom, the lines following from left to right.\*

### *Pronunciation.*

Many of the Manchu words are now pronounced with some Chinese peculiarities of pronunciation, so k before i and e=ch', g before i and e=ch, h and s before i=hs, etc. H before a, e, u, ü, is the guttural Scotch or German ch.

n is the ordinary sonorous liquid; only as initial, when followed by iya, iye, iyo, io, i is pronounced like ny: e.g. *niyalma* man=*nyalma*; *niyengniyeri* spring=*nyingnyiri*; *niolho* smooth=*nyolhon* (Radloff, *Phonetik*, p. 162).

š=sh; c=ch in Chinese; j=j in judge; y when initial=y in yonder.

a, i, o, u, ü as in German.

e=ä, ö; e.g. *ejen* master, Tungusic *äjän*; *inenggi* day, Tung. *inängi*; *elgembi* to lead, Tung. *elgöjäm*; *edun* wind, Tung. *ödyn*.

i=i, y (=Russian и); *hali* meadow=Tung. *howyr*.

y with an e before and after, is not pronounced: *beye* body=bee (*bēē*). Nor is it heard between i and a, or i and e.

ž=j in *jardin*.

The accent lies always on the last syllable, the same as in Mongolian.

### 2. *Harmony of Vowels.*

Manchu writing distinguishes 6 vowels; there are, however, in reality eight, which all occur in stem syllables: a, ä, o, ö, y, i, u, ü. As regards long and short vowels u only has two separate signs.

<sup>1</sup> The name of the Emperor ᡩᠠᡳᠨ ᡳᠰᠤᠨ is given in Manchu as šün.

<sup>2</sup> The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ü as in tsü and ssü, and with ih as in chih and shih.

\* This alphabet was adopted by the Uigurs from a Syriac or Mandäic source, thence adapted to the Mongolian language and in 1599 slightly altered to suit the pronunciation of Manchu. Unfortunately 3 vowels were left unrepresented: ö, ü, y. By comparing the Tungusic dialects these vowels can be partly restored.

These 8 vowels are divided\* into the following groups :—

4 guttural	a	o	y	u
4 palatal	ä	ö	i	ü
4 dental	a	ä	y	i
4 labial	o	u	ö	ü
2 dento-guttural	a	y		
2 labio-guttural	o	u		
2 dento-palatal	ä	i		
2 labio-palatal	ö	ü		
4 wide vowels	a	o	ä	ö
4 narrow vowels	y	u	i	ü

} according to the degree of widening or narrowing the inner organs of speech.

The harmony of vowels consists in a certain attraction of vowels physiologically related to each other; in accordance with it a vowel can only be followed by a corresponding one. All the Altaic languages show this peculiarity, the Turkish dialects the most, the Tungusic and Manchu the least. Within stems this harmony of vowels is of interest only to the philologist, but as most of the affixes in Manchu offer the choice between 2 or even 3 vowels (e.g. *ha*, *ho*, *he*; *la*, *le*; *hon*, *hun*, *hün*), a few rules are necessary to show which vowels should be used.

1. Stems terminating in *a*, *e* or *o*, take the same vowel in the affix: *sula-ha* left behind; *mute-re* being able to; *tokto-ho* fixed. Exceptions are given under "Verbs."

For affixes in *on*, *un*, *ün* (*hon*, *hun*, *hün*): stems in which *a* or *o* occurs twice, or those having *i* and *a*, take sometimes *ü*: *yada-han* poor; *soyos-han* folded.

2. Stems of one syllable, terminating in *i* or *u*, take mostly *e*: *bi-he* was; *ku-he* rotten. With one of the affixes *on*, *un*, *ün*: *his-han* bashful.

3. Stems of several syllables terminating in *i* or *u*, with *a*, *u*, *ü*, or *oo* preceding, take mostly *a*: *mari-ha* returned; *jabu-ha* answered; *tumi-han* somewhat frequent; *gani-ha* thought; *kooli-ngga* customary. An exception appears to be: *asha-re* will refuse. Of affixes in *on*, *un*, *ün*: *tali-hun* doubtful; *miosi-han* or *hon* wrong.

4. Stems of several syllables terminating in *i* or *u*, with *e* preceding, take *e*: *julesi-ken* a little forward; *tebu-ngge* laying down; of affixes in *on*, *un*, *ün*: *wesi-hun* upper; *etu-hun* strong.

5. Stems having *u* repeated, take mostly *e*, but sometimes *a*: *uku-he* accompanied; *ulu-ken* a little wrong; but *usu-han* a little uncommon.

6. Stems terminating in *u* with *i* preceding, take mostly *a*: *bišu-han* a little smooth; but also *e*: *kiru-re* will be in heat.

7. Stems in *u* and *ü*, take mostly *a*: *muka-ha* breathed in.

8. Stems with two *i*, take mostly *a*: *ili-ha* stood; but also *e*: *iji-re* will weave.

The exceptions for the verbal affixes *ha*, *ra*, will be given in extenso under "Verbs."

If two or more affixes are used, the vowel of the first determines the vowels of the others.

The difference between wide and narrow vowels is also used to express the difference of gender, e.g.:—

*a* male principle (陽 *yang*)  
*ama* father.  
*amha* father-in-law.  
*haha* man.

*e* female principle (陰 *yin*).  
*eme* mother.  
*emhe* mother-in-law.  
*hehe* woman, etc.

\* I follow J. GRUNZEL, Die Vocalharmonie der Altaischen Sprachen, Sitz. Ber. der Kais. Ak. der Wiss. Wien, 1883, which is based on RADLOFF's eminent work: Phonetik der Nördlichen Türksprachen. Leipzig, 1883.



### 3. Diphthongs and Triphthongs.

In these the rules of vowel harmony are not perceptible :

a may be followed by i, o : ai, ao ; e by i, o : ei, eo ; i by a, e, i, o, u : ia, ie, ii, io, iu ; o l i, o : oi, oo ; ü by ä, e, i, o : ua, ue, ui, uo ; ü by a, e, i, o : üa, üe, üi, üo.

Triphthongs are ioa, ioo, io (w) an, io (w) en, ioi, i (y) ao.

Of the above oo stands for ao or ü ; ioo for Chinese yao (要) ; io(w)an, io(w)en for ua tien ; ioi for ü ; i(y)ao for iao.

### 4. Word-changes and Foreign Words.

Vowels are often dropped :

a. in the middle of words : *tofohon* fifteen, pronounced *toʃhon* ; *ilka* flower from *ilaka utha* hunt—*butaha* ; *hojhon* son-in-law—*hojihon* ; *ufhi* part—*ufuhi* ; *gelhun* fear—*gelehun* ; *nari niggard*—*naraša* ; *cirku* pillow—*ciruku* from *cirumbi* ; *forgon* or *forhon* season—*forohon*, etc.

b. in combination of two words : *ertele* till here—*ere tele*, *emderi* at the same time—*en derei* ; *emursu* simple—*emu ursu* ; *erse* such—*ere se* ; *ergi* this side—*ere gi* ; *inenggishün* noon—*inenggi sahün* ; *dergi* upper—*dere gi* ; *baitaha* unemployed—*baita aka* ; *memema* step-father *meme ama* ; *aba* where?—*ai ba* ; *amargi* behind—*ama ergi*, *alimbaharaku* inexpressible—*ali baraha aka*.

A final n, not being part of the root, is dropped in combinations : *kumuda* musician—*kumun da* ; *ilase* three years—*ilan se* ; *daniyartu* a mythological animal—*daniyan artu*, transformed in m before b : *dulimba* middle—*dulin ba*.

K and h, g and h sometimes interchange : *emeke*—*emhe* mother-in-law ; *julge*—*julehe* former

Foreign words in Manchu are mostly Chinese and Mongol. The latter, like *gobi* desert, *sa* good, have been taken over without change and are difficult to recognize as foreign.

In the beginning of Manchu literature Chinese words were :—

a. borrowed without change, new words for new ideas : *ging* (京, 經, 更), *gung* (公, 功, 工), *wang* (王), even when an original Manchu word existed : *liyo huwang* (硫黃 *liu hua* sulphur) instead of *hurku* ; *funghuwang* (鳳凰 *fēng huang* phoenix) instead of *garudai*. It has been calculated that one-third of the Manchu dictionary consists of Chinese words thus borrowed.

b. with slight change in the termination : *ging-gulembi* to honour from 敬 (*ching*).

c. with an addition explanatory of the meaning : *gin liyan ilha* (金蓮 *chin lien* lotus *ilha* flower) lotus ; *ingturi* or *ingtoro* cherry from 櫻 *ying* cherry with *turi* bean or *toro* (桃) peach.

Other similarities seem to point to more ancient loans : *fi* brush (筆 *pi*), *fafun* law (法 *fa*) ; *dulefun* degree (度 *tu*) ; *kemun* measure (刻 *ke*). These may, however, originally spring from the same root (compare e.g. *kemun* with Jakutic *kām* measure).

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanskrit words commencing with r) or ü (*alet* is Mongol). They generally terminate in vowels or Final r, k and s is only found in onomatopoeic words like *kacar kicir*, *kafur*, *kalar kilir*, etc. *cik cak*, *tok*, *katak kitik*, *kas kis*. Words with final m, l, or t, are foreign : *serim* name of place, *serekul* town in Turkestan, *mandal* Mongol word, a place where sacred rites are practiced *alet* is a Mongol name.

Some few words terminate in b : *tob* right, *cob* mountain peak, *kab kib*, *cib cab*. The ending ng, if not onomatopoeic as in *ang*, *cing cang*, *cung*, etc., shows Chinese origin.

## II. ETYMOLOGY.

The words of the Manchu language may be divided into: 1. nouns and adjectives, 2. pronouns, 3. numerals, 4. verbs, 5. adverbs, 6. postpositions, 7. conjunctions, 8. interjections.

1. Nouns and adjectives I treat together, as they have many terminations in common and as many adjectives may be used as nouns and *vice versa*.

The terminations for nouns are:—

- a. vowels : *abka* heaven, *muke* water, *hesi* favour, *olo* hemp, *huncu* sledge, *boo* house, *buka* stag.
- b. n : *morin* horse, *banin* nature.
- c. ka, ko, ku, kũ, ho, indicating mostly names of instruments and utensils : *ujika* bow case; *oboko* washing basin; *hujuku* bellows; *forika* drum; *carho* funnel; but also *tacika* school.
- d. ha, he, ge, han, hen, gan, gen, gon : *sujaka* tent peg; *suhe*, *suhen* commentary, *nedege* news; *hasihan* petticoat; *hargan* large net; *turigen* wages; *bodogon* intention.
- e. ba : *kondoba* whip lash; *dulimba* middle.
- f. bun : *ulabun* tradition.

g. si, ci, cin : *yafasi* gardener; *aduci* herdsman; *jacin* second of two brothers.

h. ra, re, ri, ro, ru, ran, ren, ron : *jamaran* quarrel; *tokoro* circle, wheel; *keturen* cross beam.

The terminations for nouns and adjectives are:—

- a. nggi : *inenggi* day; *etenggi* strong.
- b. hiyan, hiyen : *acutiyan* slander, calumnious.
- c. hon, hun, hũn, shun, shũn : *etukun* power, mighty; *ijishan* compliance, compliant.
- d. sun : *hawaliyasun* harmony, peaceful.
- e. tu, tun : *iletu* appearance, clear; *iletun* sign.
- f. ki, hi, hin : *jabaki* luck, lucky; *halhi* stupid; *aduki* leather trowsers; *lekerki*, *lekerhi*, *lekerhin* seal.

g. cu, cun : *suilacun* anxiety, anxious.

h. la, lo, le, lan, lon, len : *fangkala* low; *dorolon* ceremony.

i. ju, ji : *boihoju* terrestrial, spirit of the earth; *jiduji* quite right; *boigoji* landlord.

The terminations for adjectives are:—

- a. ngga, nggo, ngge, nggũ : *moringga* riding, *doronggo* regular; *ambalingga* (o) earnest.
- b. (n) ingge : *niyalmaingge* human.
- c. su, da, do, de : *gelesu* timid; *ubiyada* hated.
- d. buru, cuka, cuke : *hataburu*, *hatacuka* odious; *ferguwecuke* wonderful.
- e. saka : *ekisaka* silent.

Diminutives and augmentatives are formed with the affixes kan, kon, ken, gan, gen, liyan, liyen, cen, si : *ambakan* somewhat large; *biragan* a small river; *olhokon* a little dry; *gelfyeken* a little pale; *adaliliyan* somewhat similar; *ambakaliyan* a little big; *isheliyen* rather narrow; *suhecen* a small axe; *ambakasi* somewhat big.

Adjectives are transformed into nouns by adding *urse* (着) : *tacire urse* (學者) the students, the scholars; or by adding *ba* (place) : *amba ba* greatness.

The plural of nouns (adjectives remain unchanged) is formed:—

- a. by the affixes sa, se, si, so, ta, te, ri. These are simply added to the word; a final n (not being part of the root) is dropped (*hafan*—*hafasa*); but *han* emperor—*hansa*. *Jui* loses final i : *juse*; *omolo* final lo : *omosi*. Thus *šabi*—*šabisa*; *age*, *age*se; *aha*—*ahasi*; *monggo*—*monggoso*; *ama*—*amata*; *eme*—*emete*; *mafa*—*mafari*.

Some nouns use several affixes: *urun*—*urusa* and *uruse*; *agu*—*agusa* and *aguse*; *nahtu*—*nahtusa*, *nahtuse*, and *nahtuta*; *giro* or *giro*—*giroso* and *gioruse*; *sargan*—*sargata* and *sargaa*.

b. by repeating the noun: *es es* years.

c. by adding numeral terms or words denoting plurality. These are:

Placed *before* the noun: *tangga* hundred, e.g. *tangga hala* (百姓) the hundred family name; the people; *tumen* ten thousand (萬), e.g. *tumen jaka* things, all things; *geren* all, e.g. *ger niyalma* all men; the latter is also used in combination with plural forms: *geren ambasa hafa* the officials.

Placed *after* the noun: *gemu* all, e.g. *bayan gemu* the rich; *tome* all, e.g. *niyalma tome* me all men; *jergi* rank (等), e.g. *gurgu jergi* the animals; *ursee* (着) follows chiefly adjectives and participles, e.g. *bayan ursee* the rich; *tacire ursee* the scholars, but does not always denote plurality.

*Combination of nouns with other affixes: i, ni; de; be; ci.*

1. *I, ni.* *I* is placed after words terminating in a vowel or in *n*; *ni* follows words terminating in a consonant other than *n*. After words ending in *i* (words of Chinese origin excepted) the affix may be left out.

This affix denotes:

a. the genitive case or possession, origin, habitation, part, intention with which a thing is done (之), e.g. *boo i ejen* the master of the house; *abkai ejen* the Lord of Heaven, God (天主); *irgen i urse* those of the people; *urgun i doro* the ceremony of congratulation.

b. instrumentality (以), e.g. *suke i* with an axe.

c. an adverbial expression (然), e.g. *fafun i* legally.

Sometimes the *i* is left out, e.g. *ganin sukdun* the spirit of thought, i.e. energy; *siden hala* supernumerary. The first noun is in such cases employed like an adjective.

Of several nouns dependent on one, only the last of the dependent nouns takes the affix, e.g. *ama jui i boo* the house or houses of the son and of the father. *Ama i jui i boo* means the house of the son of the father.

2. *De* denotes the situation (in, at), the direction (towards, upon, on), the address (to), the remaining with, according to, the locative and the dative: *gurun de* in the empire, towards the empire; *koton de* in or to the town; *doron de* according to custom, solemnly; *na de* on earth; *niyalma de bumbi* to give to this (ere) man (*niyalma*); *tere niyalma de henduhe* he spoke with the man; *dere de sindambi* to place on the table; *si aibide genembi* where (*aibide*) are you (*si*) going to; *tuware de ja gojime yabure de mangga* though (*gojime*) easy (*ja*) to look at (*tuware de*), it is difficult (*mangga*) to perform (*yabure de*); *niyalma de* it is for man to; *abka de* it is for heaven to (*hominis est cœli est*); *juwe de gemu sartabure de isinambi* to come to (*isinambi*) delaying (*sartabure de*) altogether (*gemu*) in either (*juwe de*) 兩下程都至於耽擱; *gemu* like the Chinese 都 *tu* is here expletive.

3. *Be* denotes the direct complement of the verb, the accusative, e.g. *baita be gaimbi* to take a thing; *erdemui beyebe dasambi* by virtue we cultivate the body (*beye be* ourselves). *Be* is sometimes used as an expletive, e.g. *hawasabuka mutebuka tacika tacihiyaka be ilibufi tacibun hawasabuka serengge ujire be tacihiyaka serengge tacibure be mutebuka serengge gabibure* to establish (*ilibufi*) colleges, academies, schools and gymnasias for the instruction (*tacibure*) of the people. A college is for nourishment, an academy (and a school) for instruction, a gymnasium for archery (Mencius, Gabelentz p. 90, Legge p. 118). This use of *be* might be explained as an ellipsis, a verb like to give (*bumbi*) or to teach (*tacimbi*) being understood. It may be left out if the sentence is otherwise clear, e.g. *bithe arambi* to write a letter.

4. *Ci* is the sign of the ablative case (from, out of), denotes separation and is used in comparisons, e.g. *ereci amasi* henceforward ; *daci dubede isitala* from beginning to end ; *ubaci goro aka* not far from this ; *ama eniye ci fakcafi*, *booci aljafi inenggi goidaka* taking leave of his father and mother, he was long separated from his family ; *yaci neneme jike bike* which came first ?

It serves to form the comparative, e.g. *minci amba* bigger than myself.

## 2. PRONOUNS.

### a. Personal Pronouns.

*bi* I, *si* thou, *i* he (*tere* that), *be* we, *muse* we, *suwe* you, *ce* they. *Muse* means (like the Pekingese 咱 *tsa men*) we that are speaking together, we that belong to one family, one clan, one nation. The above are declined as follows :—

nom.	<i>bi</i> I	<i>be</i> we	<i>muse</i> we	<i>si</i> thou	<i>suwe</i> you	<i>i</i> he, she, it	<i>ce</i> they
gen.	<i>mini</i>	<i>meni</i>	<i>musci</i>	<i>sini</i>	<i>suwenci</i>	<i>ini</i>	<i>ceni</i>
dat.	<i>minde</i>	<i>mende</i>	<i>musede</i>	<i>sinde</i>	<i>suwende</i>	<i>inde</i>	<i>cende</i>
acc.	<i>minbe</i>	<i>membe</i>	<i>musobe</i>	<i>simbe</i>	<i>suwembe</i>	<i>imbe</i>	<i>cembe</i>
abl.	<i>minci</i>	<i>menci</i>	<i>musoci</i>	<i>sinci</i>	<i>suwenci</i>	<i>inci</i>	<i>cenci</i> .

For I, myself, etc., *beye* is added to the genitive : *mini beye*, *sini beye*, etc. For he himself *ini beye* or *gala beye* is used.

b. Possessive Pronouns. These are formed by adding *ngge* to the genitive of the personal pronouns : *miningge* mine, *siningge* thine, etc. Often the genitive without *ngge* is thus employed : *meni morin* our horse. *Ere* this, *tere* that frequently stand for the third person : *terei ganin* his opinion ; *eseingge* theirs, belonging to them.

### c. Demonstrative Pronouns. These are *ere* this, *tere* that :—

nom.	<i>ere</i> this	<i>ese</i> these	<i>tere</i> that	<i>tese</i> those
gen.	<i>erei</i> , <i>ereni</i>	<i>esei</i>	<i>terei</i>	<i>tesei</i>
dat.	<i>ede</i> , <i>erede</i>	<i>esede</i>	<i>tede</i> , <i>terede</i>	<i>tesede</i>
acc.	<i>erebe</i>	<i>esebe</i>	<i>terebe</i>	<i>tesebe</i>
abl.	<i>ereci</i>	<i>eseci</i>	<i>tereci</i>	<i>teseci</i> .

If used as adjectives, *ere* and *tere* do not add the case affixes. Sometimes *uba* this and *tuba* that are used, but always alone, not in combination with nouns.

d. Interrogative Pronouns. These are *we* (gen. *wei*, dat. *wede*, acc. *webe*, abl. *weci*) who ? *ai* (acc. *aimbe*, abl. *ainci*) what ? which ? *ya* who ? what ? With *we* are formed *weingge*, *weike* which ? of what nature ? With *ai* : *aibi*, *ai gese*, *aiba* what ? *ai yadare* how much ? *aba* where ? etc. With *ya* : *yaci* who ? what ? *yaka* how ?

At the end of interrogative sentences it is common to append *ni* or *o*, e.g. *marimbio* shall I back out ? When following the future participle in *ra* (*re*, *ro*) *o* sometimes implies a request : *minde halabureo* do cause me to study ! (*halambi* to study, *halabumbi* passive or causative, *halabure* future participle).

e. Indefinite Pronouns : *aika*, *aimaka* somebody, *ya* everybody, *yamaka* whoever, etc.

## 3. NUMERALS.

### a. The Cardinal Numerals are :—

1	<i>emu</i> , <i>emke</i>	6	<i>ninggun</i>
2	<i>juwe</i>	7	<i>nadan</i>
3	<i>ilan</i>	8	<i>jakin</i>
4	<i>duin</i>	9	<i>uyun</i>
5	<i>sunja</i>	10	<i>juwan</i>

11 <i>juwan emu</i>	70 <i>nadanju</i>
12 „ <i>juwe</i>	80 <i>jakanju</i>
13 „ <i>ilan</i>	90 <i>uyunju</i>
14 „ <i>duin</i>	100 <i>tangga</i>
15 <i>tofohon</i>	101 <i>tangga emu</i>
16 <i>juwan ninggun, etc.</i>	200 <i>juwe tangga</i>
20 <i>orin</i>	300 <i>ilan tangga, etc.</i>
21 <i>orin emu, etc.</i>	1000 <i>minggan</i>
30 <i>gusin</i>	10,000 <i>tumen</i>
40 <i>dehi</i>	100,000 <i>juwan tumen</i>
50 <i>susai</i>	1,000,000 <i>tanggū tumen.</i>
60 <i>ninju</i>	

The higher numerals (up to 100 trillions *buju baja*) are not originally Manchu, but we introduced into Buddhist works in imitation of Tibetan numerals which again, were original Sanscrit.

b. The Ordinal Numerals are formed by adding *ci* to the cardinals, dropping a final *n* except in *juwan* ten and *tumen* ten thousand, in which two the *n* is part of the root:

The first *uju, ujui, ujuci, tuktan, emuci*, the very first *ujui uju, niongnio, bonggo*.

The second *jai, jaici, juweci*.

The third *ilaci*  
 The fourth *duici*  
 The fifth *sunjaci*  
 The sixth *ningguci*  
 The seventh *nadaci*  
 The eighth *jakaci*

The ninth *uyuci*  
 The tenth *juwanci*  
 The eleventh *juwan emuci*  
 The hundredth *tanggaci*  
 The thousandth *minggaci*  
 The ten thousandth *tumenci*.

For the days of the month and for the months and years other expressions are in use: the first day of the month *ice*; the first month *tob biya* (正月); the first year (of an emperor's reign) *sucungga aniya* (元年); the 3rd day of the 3rd moon *ilangga inenggi*; the 7th day of the 7th moon *nadangga inenggi*; the 16th day of the 1st moon *niohun*; the 11th moon *omson biya*; the 12th moon *jorgon biya*.

The first of 2 or 3 sons is *uda*, the second *jacin*.

d. Distributive Numerals are formed by adding *ta, te, to*, to the cardinals, final *n* being dropped as with the ordinal numerals (except in *juwan* 10 and *tumen* 10,000).

one by one <i>emte</i> (for <i>emute</i> )	by 8 <i>jakata</i>	by 50 <i>susaita</i> .
by twos <i>juwete</i>	„ 9 <i>uyute</i>	„ 60 <i>ninjute</i> .
„ threes <i>itata</i>	„ 10 <i>juwanta</i>	„ 70 <i>nadanjuta (te)</i> .
„ fours <i>duite</i>	„ 15 <i>tofohoto</i>	„ 80 <i>jakanjute</i> .
„ fives <i>sunjata</i>	„ 20 <i>orita</i>	„ 90 <i>uyunjute</i> .
„ sixes <i>ninggute</i>	„ 30 <i>gasita</i>	„ 100 <i>tanggata</i> .
„ sevens <i>nadata</i>	„ 40 <i>dehite</i>	„ 1000 <i>minggata</i> .
		„ 10,000 <i>tumenta</i> .
		„ several <i>udute</i> .

e. Fractional numerals: *dulin, dulga, andala, tubi, dulimba, kontoho* half;  $\frac{1}{4}$  *duin ci em*  $\frac{1}{8}$  *ilan ci emu*.

f. Multiplicative Numerals are formed by adding *ubu* or *rsu* (*ursu*) to the cardinals with elision of final *n* (except as above in *juwan* and *tumen*):

single *emursu, emu ubu*;

double *jursu, juwe ubu, ubui; ubui fulu* (twice as much), *juru, bakcin*;

threefold *ilarsu ilan ubu* ;  
 ninefold *uyursu* ;  
 hundredfold *tanggarsu*.

With reference to textile fabrics *ri* is used : *ilari* threefold, *sunjari* fivefold, *jakari* eightfold.  
 Other numeral expressions are : *gemu* both, *durbejengge* square, with four angles.

#### 4. VERBS.

There are in Manchu pure verbal stems of one and more syllables like *o* to be, *ara* to write, and verbs derived from nouns and adjectives.

The more common syllables used in case of such derivation are:

*ta*, *to*, *te*, *da*, *do*, *de* : *gosin* humanity—*gositambi* (also without any insertion : *gosi—mbi*); *jali* crafty—*jalidamb* to cheat.

*na*, *no*, *ne* : *abdaha* a leaf—*abdahanambi* to leaf; *acan* union—*acanambi* to meet.

*la*, *le*: *hiyoošun* (孝順) filial piety—*hiyoošulambi* to treat with filial piety; *aba* a hunt—*abalambi* to hunt.

*du*, *ndu* : *hiyoošun* filial piety—*hiyoošundumbi*.

*ra*, *ro*, *re*: *gisun* word—*gisurembi* to speak.

*ša*, *šo*, *še* : *injeku* merry—*injekušembi* to laugh at; *đdali* similar—*adalisamb* to be similar.

In some cases it is doubtful whether the verb is derived from the noun or whether the latter is of verbal derivation : *isan* a meeting, *isambi* to meet; *iren* the track of fish, *irenambi* to ruffle the water (as fish do).

There are further syllables which, when added to the stem of verbs form new verbs. These are:

*ja*, mostly reflexive : *ganinambi* to think, *ganinjambi* the same; *isambi* to meet, *isamjambi* to collect.

*nu*, *ndu*, mostly cooperative : *injemb* to laugh, *injendumbi* to laugh together (*injenumbi*); *arambi* to do, *arandumbi* to do together.

*ca*, *co*, *ce*, cooperative and frequentative : *injemb* to laugh, *injecemb* to laugh together; *dedumbi* to sleep, *deducemb* to sleep together.

*ji* : *wambi* to kill, *wajimb* to die; *arambi* to do, *aranjimbi* to come to do.

*na*, *no*, *ne* : *isimb* to come near, *isinambi* to arrive.

An accumulation of these syllables frequently occurs : *ijumbi*—*ijurambi*—*ijursambi* to besmear; *abalambi* to hunt, *abalanambi* to go hunting, *abalanjimbi* to come to the hunt, *abalandumbi* to hunt together; *acambi* to meet, *acalambi* to agree upon, *acamjambi* to collect, *acanambi* to meet, *acandumbi* to meet together, *acanjimb* to come to meet.

*Moods and Tenses.* To express the moods and tenses the Manchu verb has 23 forms.

1. The stem; the moods and tenses are produced by adding the following affixes to the stem of the verb :—

2. *mbi*, 3. *me*, 4. *ha* (*he*, *ho*, *ka*, *ke*, *ko*, *ngka*, *ngke*, *ngko*), 5. *ra* (*re*, *ro*, *ndara*, *ndere*), 6. *ci*, 7. *ki*, 8. *fi* (*pi*, *mpi*), 9. *mbihe*, 10. *kabi* (*hebi*, *hobi*, *kabi*, *kebi*, *kobi*), 11. *kabihe* (*hebihe*, *hobihe*, *kabihe*, *kebihe*, *kobihe*), 12. *habici* (*hebici*, *hobici*, *habici*, *kebici*, *kobici*); 13. *cibe*, 14. *cina* (*cun*), 15. *kini*, 16. *mbime*, 17. *mbifi*, 18. *nggala* (*nggele*, *eggolo*), 19. *mbumbi*, 20. *mbubumbi*, 21. *ngge*, 22. *le* (*lengge*), 23. *leme* (*lame*).\*

\* Whenever hereafter any of these affixes is referred to, its number as here given will be quoted in brackets.

Of these *ha* (4), *ra* (5), *habi* (10), *habihe* (11), *habici* (12), and *nggala* (18) are subjected to the laws of vowel harmony.

Taking in order the parts of the paradigm *arambi* to write I will now explain each form.

1. The stem is *ara* which at the same time serves as the Imperative: *ara* write!
2. By adding *mbi* we obtain the Present Tense: *ara—mbi* I write (there being no distinction of persons, this stands for I, thou, he, we, you, they write).
3. *Me* added to the stem makes the Infinitive: *ara—me* to write; this form is also an Indefinite Gerund: writing.
4. The affix *ha* forms the preterite: *ara—ha* I wrote. It is also a past participle: written having written.
5. The affix *ra* forms the Future: *ara—ra* I shall write; it is also a participle: writing going to write.
6. *Ci* makes a Conditional Tense: *ara—ci* I should write, if I wrote, should I write, sometimes to be translated by the present tense implying a doubt.

7. *Ki* forms a Subjunctive of the present: *ara—ki* may he write.

8. *Fi* forms a past Gerund: *ara—fi* having written, after having written.

The above eight are the fundamental forms; the 15 others are formed by adding affixes to them. Those which are added to the stem are:—

9. *Mbihe* forming an Imperfect Tense: *ara—mbihe* I was writing.
10. *Habi* forming an Indefinite Past: *ara—habi* I have written.
11. *Habihe* forming a Pluperfect: *ara—habihe* I had written.
12. *Habici* forming a Past Conditional Tense: *ara—habici* if I had written.
13. *Cibe* forming an Adversative: *ara—cibe* although I may write, even if I write.
14. *Cina* forming a Concessive: *ara—cina* may he write if he likes, may he write what he likes. An old form *cun* (*ara—cun*) is found in a translation of the Shiking (Book of Odes).
15. *Kini* forming an Optative: *ara—kini* would that he wrote! *Cina* and *kini* are also used in an imperative or passive sense.
16. *Mbime* forming a Gerund: *ara—mbime* whilst writing.
17. *Mbifi* forming a Gerund: *ara—mbifi* having written.
18. *Nggala* denotes that a thing has not yet been done: *ara—nggala* before I wrote, before writing.

19. *Mbumbi* forming the Passive or Causative Mood: *ara—mbumbi* is written, causes to write. This then becomes a new verb, which as an independent stem (*arambu*) takes all the other affixes.

20. *Mbubumbi* forming a Causative of the Passive: *ara—mbubumbi* causes to be written.

The following affixes are added to the forms in *ha* (4) and *ra* (5):—

21. *Ngge* forming Verbal Nouns and Adjectives: *ara—ha—ngge*, *ara—ra—ngge* that which is written, the writing; that which he has written; he is writing; he who is writing.

22. *Le* adds an indefinite meaning: *ara—ha—le*, *ara—ra—le* whoever writes, whatever is written. This affix is originally *ele* (whoever) and the Chinese-Manchu Grammar Tsing Wen K Mung (vol. II, fol. 32 b) is wrong in giving two forms *le* and *la*, subjecting them to the law of vowel harmony. This form also takes the affix *ngge*: *ara—ha—le—ngge*, *ara—ra—le—ngge*—whosoever is writing.

23. *lame* (*leme*) added to the future in *ra* (5) renders the meaning adverbial: *ara—ra—lame* in the manner of writing.

## PARADIGM OF ARAMBI TO WRITE.

1. Imperative	<i>ara</i>	write!
2. Present Tense	<i>arambi</i>	I write.
3. Infinitive	<i>aramé</i>	to write.
4. Preterite	<i>araha</i>	I wrote.
5. Future	<i>arara</i>	I shall write.
6. Conditional	<i>araci</i>	should I write.
7. Subjunctive Present	<i>araki</i>	may he write.
8. Past Gerund	<i>arafi</i>	having written.
9. Imperfect	<i>arambihe</i>	I was writing.
10. Indefinite Past	<i>arahabi</i>	I have written.
11. Pluperfect	<i>arahabihe</i>	I had written.
12. Past Conditional	<i>arahabici</i>	if I had written.
13. Adversative	<i>aracibe</i>	although he may write.
14. Concessive	<i>aracina</i>	may he write.
15. Optative	<i>arakini</i>	would that he wrote.
16. Gerund I.	<i>arambine</i>	whilst writing.
17. " II.	<i>arambifi</i>	having written.
18. " III.	<i>arangala</i>	before writing.
19. Passive	<i>arambumbi</i>	it is written.
20. Causative or Passive	<i>arambubumbi</i>	I cause to be written.
21. Verbal Noun	<i>arahange, ararange</i>	the writing, the writer.
22. Indefinite	<i>arahale, ararale</i>	whoever writes.
23. Adverbial	<i>araralame</i>	in the manner of writing.

## IRREGULARITIES.

1. The following verbs have an irregular Imperative :—

<i>baimbi</i>	to request	— <i>baisu</i> .
<i>bimbi</i>	to be	— <i>bisu</i> .
<i>gaimbi</i>	to receive	— <i>gainu</i> .
<i>jembi</i>	to eat	— <i>jefu</i> .
<i>jimbi</i>	to come	— <i>jio, ju</i> .
<i>ombi</i>	to become	— <i>oso</i> .
<i>tucimbi</i>	to go forth	— <i>tusinu</i> .
<i>wasimbi</i>	to fall	— <i>wasinu</i> .
<i>wesimbi</i>	to rise	— <i>wesinu</i> .

2. The sign of the Past Tense *ha, he, ho, kx, ke, ko, ngka, ngke, ngko*, and the sign of the Future *ra, re, ro, ndara, ndere, ndoro* are subject to the laws of vowel harmony. The general rules are :—

a. verbs with the stem in *a* have *ha (ka)* and *ra*. Exceptions with *ha, re*: *buktalambi, cihašambi, cilcilambi, maimašambi, manjurambi, miyoocalambi, nionggalambi, niyakurambi, tungni-gambi*. With *he, ra*: *derakulambi, faishalambi, sosambi*. With *ho, ro*: *morilambi*.

b. verbs with the stem in *e* have *he (ke)* and *re*. Exceptions: *siderilembi (ha, re)*; *giyoloršembí (ho, ro)*.

c. verbs with the stem in *o* have *ho (ko)* and *ro*. Exceptions: *doombi (ha, re)*; *fombi (ha, re)*; *gombi, goha, gondoro*; *joombi (ha, re)*; *leombi or loombi (ha, re)*; *neombi (he, re)*; *niyaniombi (ha, re)*; *šombi (ha, re)*; *tungniombi (ha, re)*; *yombi, yoha, yoro, yondoro*.



- e. verbs in i with a preceding have *ha* (*ka*), *ra* (*re*). Exception : *alanggimbi* (*he*, *re*).

- g. verbs in u with e preceding have *he* (*he*), *re*. Exception: *feksimbi* (*ha*, *re*).

*Dakambi* forms *daha* (instead of *dahaha*), *bahambi* forms *baha*.

A number of verbs, however, contrary to the above rules, take *ha, ra; ha, re; he re; ho ro; ka, ra; ka, re; ke, re; ko, ro; ha and ka, ra; ha and ka, re; ha and ke, re; ha and he, re; ho and ko, ro; he and ho, ro; he and ke, re; ho and ko, ro; ke and ko, ro*. It would be to no purpose to give the long lists of these verbs, Sakharoff's Dictionary gives the affixes used by each verb.

The following verbs are only used in the Indefinite Past: *abulikabi, aḍṣakabi, bemberekeb delerekebi, farakabi, feherekabi, geigerekabi, genggerekabi, giyabsarakabi, gūwasakabi, ilmerekabi jakjarakabi, jerekabi, joholikabi, juyekabi, laifarakabi, lebderekabi, lukdurekebi, werukebi.*

The following verbs are found only as participles in *ka*, *ke* and *ko*: *fuseke*, *niyekseke*, *oyok sureke*, *uldeke*, *undarako*.

Certain verbs form the Preterite in *ngka*, *ngke*, *ngko*, the future in *ndara*, *ndere*, *ndor*. Others form the Past Gerund in *pi*, *mpi* instead of in *fi*. The following list gives the verbs with these irregularities, including the verbs already mentioned with irregular Imperatives.

## LIST OF IRREGULAR VERBS.

[illegible]

Verb.	Imperative.	Preterite.	Future.	Past Gerund.
hafumbi	jefu jio, ju	hafuka	hafundere	hafupi
hatambi		hataha	hatara, hatandara	
jailambi		jailaha	jailara, jailandara	
jaksambi				jaksapi
jalambi		jalaka	jalara, jalandara	jalapi
jalumbi		jaluka	jalura	jalupi
jembí		jeke, jengke	jetere, jendere	jempi
jimbi		jihe	jidere	[jongki jompí, cond. jonci, opt.
jombi		jongko	jondoro	
jumbi		jungke	jure	jumpi, opt. jabki
jurambi				jnrapi
juwambi		juwangka, juwaka	juwara, jore	juwampi
niorombi				nioropi
ombi, oombi	oso	oho	ojoro	
sambi		sangka	sara	sampi
sembi		sengke	sere	
sosombi		sosoko	sosoro	sosopi
sumbi		sungke, suhe	sure	
šahūrambi		šahūraka	šahūrara	šahūrapi
šambi		šangka, šaha	šara	
šarambi				šarapi
šumbi		šungke	šure	šumpi
teyembi		teyehe	teyere, teyendere	
tucimbi	tuciun	tucihe, tucike	tucire	
ukambi		ukaha, ukaka	ukara, ukandara	
wasimbi	wasinu	wasika, ha	wasire	
wembi		wengke	were, wendere	wempi, inf. weme
wesimbi	wesinu	wesike	wesire	wesipi
yombi		yoha	yoro, yondoro	
yumbi		yungke	yudere, yundere	yumpi

### The Verb in the Negative.

Negation is expressed by *aka* not, is not (無, 不, 未, 沒有), *waka* not, no (不是), *ume* (莫) do not, *unde* not yet, *umai* not, not at all.

When joined to the Present Tense *aka* simply follows: *bi gisurembi aka* I do not speak. With other verbal forms *aka* loses its *a*: *araha—ka* he has not written, *genehe—ka* he did not go. Joined to the Future the *a* of *aka* remains: *arar—aka* he will not write, *gener—aka* he will not go. The affixes *ci*, *fi*, and *ngge* follow *aka*: *generakuci* if he does not go, *akufi* not existing, *bisirakingge* those who are not present (不在的). When alone *aka* takes the regular affixes: *bi akambi* I am not. A double negation often occurs, *akingge aka* (無不): *serakungge aka* nothing unsaid, he says everything.

In interrogative sentences *aka* adds an *n*: *si sembio akin* will you eat or not?

*Wdha* not, no, is either employed like *aka*, but without taking the affixes, or stands at the beginning of a sentence and then means no: *manju bithe hūlambi wakao* do you not study Manchu?

*Ume* followed by the verb in the Future Tense (*ra*) expresses prohibition: *ume fusihūsara* do not despise; *ume gunire* do not think.

*Unde* is preceded by the verb in the Future Tense (*ra*): *bi sabure unde* I have not yet seen.

## 5. ADVERBS.

Manchu Adverbs are either primitive or derived from nouns, pronouns, numerals, or verbs.

a. Primitive Adverbs are indeclinable words like *inu* yes, *coro* after to-morrow, etc., of which there are a great number.

b. Nouns are transformed into Adverbs by the affix *i*: *an-i* according to custom; *de*: *doro de* solemnly; *ci*: *daci* from the beginning, naturally; *dari*: *biyadari* monthly. Many adjectives especially those ending in *saka*, *cuka*, *cuke* may be used as Adverbs.

c. The Pronouns furnish a great number of Adverbs: *aide* where?, *aibaci* wherefrom?, etc.

d. Most of the Numerals may be used as Adverbs. To the Ordinal Numerals *de* is added *jaide* secondly. Others are formed by adding *geri*, *nggeri*, *jergi*, *mudan*, *mari*: *emgeri* once *ilanggeri* thrice; *emu mudan*, *emu mari* once. *Leme* forms multiplicative Adverbs: *tumenlem* 10,000 fold.

e. The verbal forms in *me* (*aramé*), *mbime* (*arambime*), *leme*, *lame* preceded by the verb in the Future Tense (*araralame*) may all be used as adverbial expressions.

f. Many Adverbs are formed by adding the negation *akū*: *erin akū* never; *hercun akū* unexpectedly.

## 6. POSTPOSITIONS.

These are either simple or compound.

a. The Simple Postpositions are the case affixes *i*, *de*, *ci*: *i* with, with the help of: *suke* with the axe; *de* in, at, on, towards, upon, to: *hoton de* in or to the town; *ci* from, out of: *boo* from the house.

b. The Compound Postpositions follow the noun without any case affix or are preceded by *de*, *be*, or *ci*: *omoi jakade* near the pond; *alin de isitala* as far as to the mountain; *fafun dahame* in accordance with the law; *julge ci ebei* from antiquity.

## 7. CONJUNCTIONS.

Beside several postpositions being used as Conjunctions like *jakade* when, because, *isitala* as soon as, *turgunde* as, because, etc., there are primitive Conjunctions like *uthai* therefore, *damu bu* and derivatives of verbs like *cohome* consequently, *tuwame* with regard to, *oci* (from *ombi*) if, *ocil* although, *ofi* because, of nouns like *fonde* at the time when, *bade* when, of pronouns like *aibe*.... *aibe* as well as, and of numerals like *emgeri*.....*emgeri* now... ..now.

## 8. INTERJECTIONS.

There is a great variety of Interjections in Manchu: *ai* ah, *ara* alas, *yaka* ah, *adada* bravo, *cibse* hush, *takasu* stop, *cu* off, etc. A number of onomatopoeic interjections are used as verbs when followed by *sembi* (to speak): *kab snap*, *kab sembi* to snap at; *kanggur kinggur* helter-skelter with *sembi* to fall with a great noise.

## III. SYNTAX.

The position of words in a sentence is governed by the general rule, that every word precedes that by which it is governed. Thus the genitive stands before the noun on which it depends, e.g. *boo i ejen* the master of the house.

The adjective, participle, or demonstrative pronoun precedes its noun, e.g. *nikan mudan* the Chinese pronunciation; *mutere baita* a thing which can be done; *tere niyalma* that man.

The object stands before its governing verb, e.g. *bithe arambi* I write a letter.

The verb stands last in the sentence and can only be followed by a conjunction. The sentence "when I had given that thing to my father yesterday" would be rendered in Manchu : *sikse* (yesterday) *bi* (I) *mini ama de* (to my father) *tere* (that) *baita be* (thing) *buhabihe* (pluperfect of *bumbi* to give) *manggi* (when)

Subordinate verbs precede the conclusive verb and take the form of the Past Gerund in *fi* or the Conditional in *ci*, e.g. *cooha be gai fi amasi bederehe* he took (*gai fi*, Past Gerund of *gaimbi*) the army (*cooha be*) and retreated (*bederehe*, Preterit of *bederembi*) backwards (*amasi*) ; having collected his army he retreated.

Coordinate verbs standing first in the same sentence take the form of the Infinitive (or Gerund) in *me* and only the last verb takes the tense affix required, e.g. *muse niyalma jalan de banjifi inenggidari jabošome seoleme, beye dubentele kiceme faššame dulehengge be amcame aliyara gosihon babi*, we men (*muse niyalma*) having been born (*banjifi*, Past Gerund of *banjimbi*) into the world (*jalan de*), are daily (*inenggidari*) afflicted (*jabošome*, Gerund of *jabošombi*) and vexed (*seoleme*, Gerund of *seolembi*), till the end (*dubentele*) we fatigue (*kiceme*, Gerund of *kicembi*) and exert (*faššame*, Gerund of *faššambi*) ourselves (*beye*), expecting (*aliyara*, Future Participle of *aliyambi*) again and again (*amcame*) that which is past (*dulehengge be*) we are really (*babi*) miserable (*gosihon*).

The following pages will serve as reading lessons and as exercises for the elucidation of Manchu syntax. The text is taken from the "*Tangga meyen*" (Hundred Chapters) a book of Manchu-Chinese dialogues, v. page 10 of my "Essay on Manchu Literature" in Journal of C. B. of R. A. S. vol. xxiv (1890): The Chinese version of these dialogues is familiar to every student of Chinese, as it forms the "Hundred Lessons" in the Tzū-êrh-chi of Sir Thomas Wade, of whose classical English translation I have availed myself. By comparing the Chinese of these dialogues the interesting fact will be noticed that certain peculiarities of Pekingese are Manchuisms foreign to ordinary "Mandarin."

---

1	2	3	4
ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ	ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ	ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ	ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ ᠠᠨᠠᠭᠤ

SENIOR. So I hear you are studying Manchu, eh? that's right. Manchu is with us Manchus the first and foremost of essentials; it is to us, in short, what the language spoken in his own part of the country is to a Chinese; so it would never do to be without a knowledge of Manchu, would it?

*donjici*, Condit. tense (6) of *donjimbi* to hear: I hear, but I am not sure, whether it is so  
*si* thou  
*te* now  
*manju* Manchu  
*bi* the book  
*tacimbi* Present Tense (2) to learn  
*sembi* (2) to say, here merely closing the report he heard  
*umesi* very  
*sain* good  
*manju* Manchu  
*gisun* word, speech  
*serenge* Future Part. of *sembi* to say namely  
*musei* we, with genitive affix *i*, of us  
*manjusai* Manchus, gen. plur. *sa-i*  
*ujui* first, with genitive affix *i* } the first  
*uju* first } the first  
*oyonggo* important  
*baita* thing, matter  
*uthai* therefore, it is as  
*nikasai*, pl. of *nikan* Chinese (*nikasa*) with gen. affix *i* of the Chinese  
*meni meni* every  
*ba* place  
*i* genitive affix  
*gisun* word, speech  
*i* genitive affix  
*adali* alike, similar to  
*bahanarakūci* Fut. (5) of *bahanambi* to comprehend, with negation *akū* as  
*oci* Conditional (6) of *ombi* to be, you should not know  
*ombio* Pres. Tense (2) of *ombi* to be, with interrogative *o*, will that do?

1	2	3	4	<p><i>inu</i> yes, indeed  <i>waka</i> not  <i>oci</i> Cond. (6) of <i>ombi</i> to be, it may  <i>ai</i> what?  <i>bi</i> I  <i>juwan</i> ten  <i>aniya</i> year  <i>funceme</i> Inf. (3) of <i>funcembi</i> to exceed,  coordinate definite verb followed by  <i>taciha</i>: I have exceeded and learned  <i>nikan</i> Chinese  <i>bithe</i> book  <i>taciha</i> Pret. (4) of <i>tacimbi</i> to learn: I have  learned  <i>tetele</i> from <i>te</i> now and <i>tele</i> till; up to the  present, still  <i>umai</i> not at all  <i>dube</i> point, end, extreme  <i>da</i> beginning, <i>dube da</i> the very beginning  <i>tucirakū</i> Fut. (5) of <i>tucimbi</i> to appear, with  <i>akū</i> not: it does not appear  <i>jai</i> second, further  <i>aikabade</i> if  <i>manju</i> Manchu  <i>bithe</i> book  <i>hūlarakū</i> Fut. (5) of <i>hūlambi</i> to read, to  study, with <i>akū</i> not: shall not study  <i>ubaliyambure</i> Fut. partic. (5) of <i>ubaliyam-</i>  <i>bumbi</i> to translate  <i>be</i> accusative affix  <i>tacirakū</i> Fut. (5) of <i>tacimbi</i> to learn with  <i>akū</i> not  <i>oci</i> Cond. (6) of <i>ombi</i> to be  <i>juwe de</i> two, with postpos. in  <i>gemu</i> both, alike  <i>sartabure</i> Fut. (5) of <i>sartabumbi</i> to be  delayed  <i>de</i> postpos. to  <i>isinambi</i> to arrive</p>
<p>1  يحيى  حس  مصر  من  ول  مصر  مصر  البحر  البحر</p>	<p>2  وهو  مصر  البحر  مصر  البحر  البحر  البحر</p>	<p>3  من  مصر  البحر  مصر  البحر  البحر  البحر</p>	<p>4  مصر  البحر  مصر  البحر  البحر  البحر  البحر</p>	

JUNIOR. To be sure not. I have been studying Chinese for over ten years, but I am still as far as ever from seeing my way in it. Then if I can't master Manju and learn to translate, I shall have broken down at both ends of the line.

1	2	3	4	<p>uttu thus of Past Gerund (8) of ombi to be: having been emude firstly oci Cond. (6) of ombi to be age elder brother, sir be accusative affix tuwanjiha Pret. (4) of tuwanjimbi to call (composed of tuwambi to see and jimbi to come) jaide secondly oci Cond. (6) of ombi to be geli also sakda old, experienced ahun elder brother de dative affix bairu Fut. Participle (5) of baimbi to request babi from ba place, occasion and bi there is damu but baibi only angga mouth juwara Fut. Part. (5) of juwambi to open de in mangga difficult ede so, then aibi (from ai what and bi is) what? gisun word, speech bici Cond. (6) of bimbi to be: if there are words</p>
١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.	١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.	١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.	١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.	

So I am come to-day, sir, in the first place, to pay my respects to you, and, in the next, to ask a favour of you. I find it not so easy to open the subject, however.

SENIOR. What's your difficulty? pray say what you have got to say. If it's anything that I can do for you, do you suppose that, with the relations existing between us, I shall try to back out?

1	2	3	4	
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>mini</i> my
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bairenge</i> Fut. Part. (21) of <i>baimbi</i> to request: that which I shall request
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>age</i> elder brother, sir
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gosici</i> Cond. (6) of <i>gosimbi</i> to be kind to
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šadambi</i> Present (2) to be (get) tired
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say: saying
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>ainara</i> Fut. (5) of <i>ainambi</i> to do what?
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šolo</i> leisure
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>šolo</i> leisure
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>de</i> in
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>udu</i> several, some
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>meyen</i> chapter
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>manju</i> Manchu
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gisun</i> word, speech
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>banjibufi</i> Past Ger. (8) of <i>banjibumbi</i> to create, prepare: having prepared
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>minde</i> dat. for me
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>hūlabureo</i> Future (5) of causative of <i>hū-</i>
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>lambi</i> to read, to study with <i>o</i> implying a request: please cause me to study
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>deo</i> younger brother
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bi</i> I
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>bahafi</i> Past Ger. (8) of <i>bahambi</i> to obtain, to succeed
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>hūwašaci</i> Cond. (6) of <i>hūwašambi</i> to increase, to prosper
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>gemu</i> entirely
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>age</i> elder brother, sir
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>i</i> genitive affix
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>kesi</i> grace
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	<i>kai</i> is (final particle).

JUNIOR. What I have to ask, then, is this: that you will so far take an interest in me as to put yourself to a little trouble on my account; I will tell you how. Find time, if you can, to compose a few phrases in Manchu for me to study, and if I manage to succeed at all, I shall regard it entirely as your work.



1	2	3	4	<p><i>ainaha</i> <i>seme</i> certainly</p> <p><i>baili</i> kindness</p> <p><i>be</i> accusative affix</p> <p><i>onggorakū</i> Fut. (5) of <i>onggombi</i> to forget, with <i>akū</i> not</p> <p><i>urunakū</i> must</p> <p><i>ujeleme</i> Ger. (3) of <i>ujelembi</i> to make heavy, to increase: increasingly</p> <p><i>karulaki</i> Subj. (7) of <i>karulambi</i> to repay</p> <p><i>ainu</i> why?</p> <p><i>uttu</i> thus</p> <p><i>gisurembi</i> to speak</p> <p><i>si</i> thou</p> <p><i>aika</i> perhaps</p> <p><i>gurun</i> empire } foreigner, with interrogative o  <i>gūwao</i> other }</p> <p><i>damu</i> only</p> <p><i>sini</i> gen. of <i>si</i> thou</p> <p><i>tacirakū</i> Fut. (5) of <i>tacimbi</i> to learn, with <i>akū</i> not.</p> <p><i>be</i> accusative affix</p> <p><i>hendumbi</i> to speak</p> <p><i>dere</i> final particle expressing a doubt</p> <p><i>taciki</i> Subj (7) of <i>tacimbi</i> to learn</p> <p><i>seci</i> Cond. (6) of <i>sembi</i> to say, to be willing</p> <p><i>tetendere</i> supposing</p> <p><i>bi</i> I</p> <p><i>nekulefi</i> Past Ger. (8) of <i>nekulembi</i> to be useful</p> <p><i>simbe</i> acc. of <i>si</i> thou</p> <p><i>niyalma</i> man</p> <p><i>okini</i> Opt. (15) of <i>ombi</i> to make</p> <p><i>sembikai</i> to say, with <i>kai</i>, final particle</p>
<p>سینیر . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p>	<p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p>	<p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p>	<p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p> <p>ایچینس . ایچینس</p>	

---

Sir, I shall never forget your kindness, and shall not fail to repay it handsomely.

SENIOR. What are you talking about? you are one of us, are you not? My only fear would have been that you were not anxious to learn; but, since you are willing, I shall be only too glad to contribute to your success.

Sir, I shall never forget your kindness, and shall not fail to repay it handsomely.

SENIOR. What are you talking about? you are one of us, are you not? My only fear would have been that you were not anxious to learn; but, since you are willing, I shall be only too glad to contribute to your success.

1	2	3	
karulaki	serengge	sembi	karulaki Subj. (7) of <i>karulambi</i> to repay
ai	ai	ai	<i>serengge</i> Verbal Noun (21) of <i>sembi</i> to say :
gisun	gisun	gisun	that which you said
muŋi	muŋi	muŋi	ai what?
dolo	dolo	dolo	<i>gisun</i> word, speech
gisureci	gisureci	gisureci	<i>muŋi</i> gen. of <i>muŋe</i> we, we two
ombio	ombio	ombio	<i>dolo</i> interior, in the family
tuttu	tuttu	tuttu	<i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak
oci	oci	oci	<i>ombio</i> to be, can, may, with interrogative o:
bi	bi	bi	will that do ?
hukšehe	hukšehe	hukšehe	<i>tuttu</i> thus
seme	seme	seme	<i>oci</i> Cond. (6) of <i>ombi</i> to be
wajirakū	wajirakū	wajirakū	<i>bi</i> I
akū	akū	akū	<i>hukšehe</i> Pret. (4) of <i>hukšembī</i> to be thank- ful
damu	damu	damu	<i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say
hengkišeme	hengkišeme	hengkišeme	<i>wajirakū</i> Fut. (5) of <i>wajimbī</i> to end, with <i>akū</i> not : infinitely
baniha	baniha	baniha	<i>damu</i> only
bure	bure	bure	<i>hengkišeme</i> Inf. or Ger. (3) of <i>hengkišembī</i> to prostrate oneself
dabala	dabala	dabala	<i>baniha</i> thanks
geli	geli	geli	<i>bure</i> Fut. (5) of <i>bumbi</i> to give
ai	ai	ai	<i>dabala</i> only
sere	sere	sere	<i>geli</i> besides
			ai what?
			<i>sere</i> Fut. (5) of <i>sembi</i> to say.

Talk of handsome return, indeed! people as intimate as you and I are should never use such language to one another.

JUNIOR. Well, sir, if that's the way of it, I am sure I feel extremely obliged. I have only to make you my best bow, and I shall say no more.



<p>1 بمبى</p> <p>2 بمبى - بمبى</p> <p>3 بمبى - بمبى</p> <p>4 بمبى - بمبى</p>	<p>getuken intelligible</p> <p>bime Ger. (3) of bimbi to be</p> <p>dacun quick, fluent</p> <p>majige little</p> <p>nikan Chinese</p> <p>mudan pronunciation</p> <p>akū not</p> <p>umesi very</p> <p>urehebi Indef. Past (10) of urembi to be</p> <p>ripe, proficient</p> <p>tuttu thus</p> <p>bime Ger. (3) of bimbi to be</p> <p>san ear</p> <p>geli further</p> <p>fe old, the meaning is: he has heard much</p> <p>old language</p> <p>tere he</p> <p>teni high, with adverbial affix i</p> <p>mangga difficult, qualified</p> <p>seci Cond. (6) of sembi to say, to call</p> <p>ombi to be</p> <p>tere he</p> <p>sinci from si thou and ci from, to express</p> <p>the comparative</p> <p>antaka how?</p> <p>bi I</p> <p>adarame how?</p> <p>inde dat. of i he: to him</p> <p>duibuleci Cond. (6) of duilembi to compare</p> <p>ombini to be, with interrogative ni: would</p> <p>that do?</p> <p>fuhali altogether</p> <p>tede dat. of tere he</p> <p>bakcin rival, match</p> <p>waka not</p>
--	--

1	2	3	4	<i>abka</i> heaven <i>na</i> earth <i>i</i> genitive affix <i>gese</i> equal <i>sandalabuhabi</i> Ind. Past. (10) of <i>sandala-</i> <i>bumbi</i> to be separated. <i>turgun</i> reason <i>ai</i> what? <i>seci</i> Cond. (6) of <i>sembi</i> to say, call <i>ini</i> his <i>tacihangge</i> verbal noun (21) of <i>tacimbi</i> to learn <i>šumin</i> deep <i>bahanahangge</i> Verbal Noun (21) of <i>baha-</i> <i>nambi</i> to comprehend <i>labdu</i> much <i>bithe</i> book <i>de</i> in, for <i>amuran</i> having a passion for <i>tetele</i> till now <i>hono</i> also <i>angga</i> mouth <i>ci</i> from <i>hokoburakū</i> Fut. (5) of <i>hokobumbi</i> to leave off, with <i>akū</i> not <i>hūlambi</i> to read, study <i>gala</i> hand <i>ci</i> from <i>aljaburakū</i> Fut. of <i>aljabumbi</i> to separate, with <i>akū</i> not <i>tuwambi</i> to see, to look <i>imbe</i> him <i>amcaki</i> Subj. (7) of <i>amcambi</i> to reach <i>seci</i> Cond. of <i>sembi</i> to say <i>yala</i> certainly <i>mangga</i> difficult
<p>as the heavens are from the earth.</p> <p>SENIOR. What is the reason of that?</p> <p>JUNIOR. Oh, he has been much longer  at it, and knows a great deal more. Then  he is very studious; he has been commit-  ting to memory steadily ever since he began,  without stopping; the book is never out of  his hand. I should have trouble enough  to come up to him.</p>				

1	2	3	4	
<p>             1. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjifi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             2. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjifi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             3. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjifi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	<p>             4. <i>age</i> elder brother, sir  <i>sini</i> thy  <i>ere</i> this  <i>gisun</i> word, speech  <i>majige</i> little  <i>tašarabuhakū</i> Pret. (4) of <i>tašarabumbi</i> to cause an error, with <i>akū</i> not  <i>semeo</i> Inf. or Ger. (3) of <i>sembi</i> to say, to think, with interrogative <i>o</i>  <i>donjici</i> Cond. (6) of <i>donjimbi</i> to hear  <i>hing</i> with <i>sembi</i> to be careful, constant  <i>sere</i> Fut. (5) of <i>sembi</i> to say  <i>oci</i> Cond. (6) of <i>ombi</i> to be: if  <i>hada</i> rock  <i>de</i> in  <i>hafumbi</i> to penetrate  <i>sehebi</i> Indef. Past (10) of <i>sembi</i> to say  <i>tere</i> he  <i>inu</i> yes, also  <i>tacif</i> Past Ger. (8) of <i>tacimbi</i> to learn  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>dabala</i> only  <i>umai</i> not at all  <i>banjinjifi</i> Past Ger. (8) of <i>banjinjimbi</i> to come into life  <i>bahanahangge</i> Verbal Noun (21) of <i>bahanambi</i> to comprehend  <i>waka</i> not  <i>kai</i> is, final particle  <i>muse</i> we (two)  <i>tede</i> dat. of <i>tere</i> he: to him  <i>isirakūnge</i> Verbal Noun (21) of <i>isimbi</i> to arrive, with <i>akū</i> not  <i>ya</i> whatsoever  <i>ba</i> place           </p>	

SENIOR. Nay, my young friend, I think you are making a slight mistake. Don't you remember what the proverb says: "If you are constant, you will penetrate a rock"? What he knows he knows only because he has learnt it; it has not come to him by intuition. And are we in any way otherwise constituted? not at all!

1	2	3	4	i he
ai	ai	ai	ai	ai what ?
hacin	hacin	hacin	hacin	hacin kind
i	i	i	i	i genitive affix
bahanaha	bahanaha	bahanaha	bahanaha	bahanaha Pret. (4) of <i>bahanambi</i> to comprehend
urehe	urehe	urehe	urehe	urehe Pret. (4) of <i>urembi</i> to be proficient
okini	okini	okini	okini	okini Opt. (15) of <i>ombi</i> to be, may
muse	muse	muse	muse	muse we
damu	damu	damu	damu	damu only
mujilen	mujilen	mujilen	mujilen	mujilen heart
be	be	be	be	be accusative affix
teng	teng	teng	teng	teng with <i>sembi</i> to be firm
seme	seme	seme	seme	seme Ger. (3) of <i>sembi</i> to say
jafafi	jafafi	jafafi	jafafi	jafafi Past Ger. (8) of <i>jafambi</i> to take
gūnin	gūnin	gūnin	gūnin	gūnin thought
girkūfi	girkūfi	girkūfi	girkūfi	girkūfi Past Ger. (8) of <i>girkūmbi</i> to exert
tacici	tacici	tacici	tacici	tacici Cond. (6) of <i>tacimbi</i> to learn
udu	udu	udu	udu	udu although
tere	tere	tere	tere	tere that
ten	ten	ten	ten	ten hight
de	de	de	de	de to, at
isiname	isiname	isiname	isiname	isiname Ger. (3) of <i>isinambi</i> to arrive
muterakū	muterakū	muterakū	muterakū	muterakū Fut. (5) of <i>mutembi</i> to be able, with <i>akū</i> not
bicibe	bicibe	bicibe	bicibe	bicibe Advers. (13) of <i>bimbi</i> to be
inu	inu	inu	inu	inu yes, certainly
urunakū	urunakū	urunakū	urunakū	urunakū without doubt
haminambi	haminambi	haminambi	haminambi	haminambi to come near
dere	dere	dere	dere	dere final particle expressing a presumption.

Well, then, no matter how exact or practised a speaker he may be, all we have to do is to make up our mind and apply ourselves to the language; and if we don't quite reach the point he has attained, we shall not be very far behind him, I suspect.

1	2	3	4	<i>si</i> thou <i>nikan</i> Chinese <i>bithe</i> book <i>bahanara</i> Fut. Part. (5) of <i>bahanambi</i> to comprehend <i>niyalma</i> man <i>kai</i> is, final particle <i>ubaliyambure</i> Fut. (5) of <i>ubaliyambumbi</i> to translate <i>be</i> accusative affix <i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn <i>umesi</i> very <i>ja</i> easy <i>dabala</i> only <i>gūnin</i> thought <i>girkūfi</i> Past Ger. (8) of <i>girkūmbi</i> to exert <i>giyalan</i> interval <i>lakcan</i> interruption <i>akū</i> not <i>emu</i> one; <i>emu anani</i> one after the other without interruption <i>tacime</i> Ger. (3) of <i>tacimbi</i> to learn <i>ohode</i> supposing, if <i>juwe</i> two <i>ilan</i> three <i>aniya</i> year <i>i</i> genitive affix <i>siden</i> middle <i>de</i> in
<p>III. SENIOR. As to becoming a translator of Manchu, you are a Chinese scholar, and you can have no difficulty in learning to translate. All you need is an exclusive devotion of your mind to the one subject. Don't let anything interfere with your studies, and let these be progressive; and in two or three years,</p>				



1	2	3	4	<p><i>ini cisui</i> as a matter of course  <i>dube</i> point, end, extreme  <i>da</i> beginning, <i>dube da</i> the very beginning  <i>tucimbi</i> to come out  <i>aika</i> if  <i>emu</i> one  <i>inenggi</i> day  <i>fiyakiyara</i> Fut. (5) of <i>fiyakiyambi</i> to glow  <i>juwan</i> ten  <i>inenggi</i> day  <i>šahūrara</i> Fut. (5) of <i>šahūrambi</i> to be cold  <i>adali</i> like, similar to  <i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn  <i>uthai</i> then  <i>orin</i> twenty  <i>aniya</i> year  <i>bithe</i> book  <i>hūlahā</i> Pret. (4) of <i>hūlambi</i> to read, study  <i>seme</i> Ger. (3) of <i>sembi</i> to say  <i>inu</i> yes, truly  <i>mangga</i> difficult  <i>kai</i> is, final particle.</p>
<p>1. <i>ini cisui</i> as a matter of course, you will be well on your way. If you glow for one day and are cold for ten days in your study, you may read for 20 years, but it will come to nothing.</p> <p>IV JUNIOR. Will you do me the favour to look over these translations, sir, and make a few corrections?</p>				<p><i>age</i> elder brother, sir  <i>mini</i> my  <i>ubaliyambuhangge</i> Verbal Noun (21) of <i>ubaliyambumbi</i> to translate  <i>be</i> accusative affix  <i>tuwafi</i> Past Ger. (8) of <i>tuwambi</i> to look at  <i>majige</i> little  <i>dasatarao</i> Fut. (5) of <i>dasatambi</i> to correct with <i>o</i> implying a request.</p>

1	2	3	4	<i>ūsai</i> B. A. <i>be</i> accusative affix <i>ai</i> what? <i>hendure</i> Fut. (5) of <i>hendumbi</i> to speak <i>simneci</i> Cond. (6) of <i>simnembī</i> to be examined <i>ome</i> Inf. (3) of <i>ombi</i> to be, may <i>ofi</i> Past Ger. (8) of <i>ombi</i> to be, because <i>mini</i> my <i>deo</i> younger brother <i>ere</i> this <i>siden</i> interval <i>de</i> to, in <i>teni</i> highly <i>hacihiyame</i> Ger. (3) of <i>hacihiyambi</i> to exert oneself <i>manju</i> Manchu <i>bihe</i> book <i>hūlambikai</i> to read, with <i>kai</i> final particle <i>hūdun</i> quickly <i>gebu</i> name <i>yabubu</i> Imp. Pass. (1) of <i>yabumbi</i> to go : cause to go, forward <i>nashūn</i> opportunity <i>be</i> accusative affix <i>ume</i> do not <i>ufarabure</i> Fut. (5) of <i>ufarabumbi</i> to neglect.
<p>and if so, how should a B. A. not be qualified? my younger brother is now working as hard as he can at Manchu for the little time that remains before he has to go up. Don't you throw away the opportunity. Add your name to the list at once.</p>				

1	2	3	4	<p><i>sini</i> thy</p> <p><i>manjurarangge</i> Verbal Noun (21) of <i>manjurambi</i> to speak Manchu</p> <p><i>majige</i> little</p> <p><i>murū</i> appearance</p> <p><i>tucikebi</i> Indef. Past (10) of <i>tucimbi</i> to come forth</p> <p><i>aibide</i> how ?</p> <p><i>bi</i> I</p> <p><i>niyalmai</i> man, with gen. affix <i>i</i></p> <p><i>gisurere</i> Fut. Part. (5) of <i>gisurembi</i> to speak</p> <p><i>be</i> accusative affix</p> <p><i>ulhire</i> Fut. (5) of <i>ulhimbi</i> to understand</p> <p><i>gojime</i> only</p> <p><i>mini</i> my</p> <p><i>beye</i> body, self</p> <p><i>gisureme</i> Ger. (3) of <i>gisurembi</i> to speak</p> <p><i>ohode</i> when</p> <p><i>oron</i> interval, place</p> <p><i>unde</i> not yet, <i>oron unde</i> not yet time, too early</p> <p><i>gūwai</i> other, with gen. affix <i>i</i></p> <p><i>adali</i> like, similar</p> <p><i>fiyelen</i> chapter, piece, <i>fiyelen fiyeleni</i> connectedly</p> <p><i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak</p> <p><i>muterakū</i> Fut. (3) of <i>mutembi</i> to be able, with <i>akū</i> not</p> <p><i>sere</i> Fut. (5) of <i>sembi</i> to say</p> <p><i>anggala</i> not only</p> <p><i>emu</i> one</p> <p><i>siran</i> continuation</p> <p><i>i</i> adverbial particle, <i>emu sirani</i> uninterruptedly</p> <p><i>duin</i> four</p> <p><i>sunja</i> five</p> <p><i>gisun</i> word</p>
---	---	---	---	--

1	2	3	4	<p><i>gemu</i> all  <i>sirabume</i> Inf. (3) of <i>sirabumbi</i> to connect  <i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able,  with <i>akū</i> not  <i>tere</i> that  <i>anggala</i> not only  <i>hono</i> further  <i>emu</i> one  <i>aldungga</i> extraordinary, strange  <i>babi</i> place, with <i>bi</i> is  <i>gisurere</i> Fut. Part. (5) of <i>gisurembi</i> to speak  <i>onggolo</i> before  <i>baibi</i> in vain  <i>tašaraburakū</i> Fut. (5) of <i>tašarabumbi</i> to  make mistakes, with <i>akū</i> not  <i>calaburakū</i> Fut. (5) of <i>calabumbi</i> to err,  with <i>akū</i> not  <i>seme</i> Inf. (3) of <i>sembi</i> to say  <i>tathūnjame</i> Inf. (3) of <i>tathūnjambi</i> to doubt,  to be uncertain, to be alarmed  <i>gelhun akū</i> without fear, to dare  <i>kengse lasha</i> constantly  <i>gisurerakū</i> Fut. (5) of <i>gisurembi</i> to speak,  with <i>akū</i> not  <i>uttu</i> thus  <i>kai</i> it is  <i>mimbe</i> acc. of I  <i>adarame</i> how?  <i>gisure</i> Imp. (1) of <i>gisurembi</i> to speak  <i>sembi</i> to say, to call  <i>bi</i> I  <i>inu</i> yes, indeed  <i>usaka</i> in despair.</p>
<p>Then there is another odd thing I do:  whenever I am going to begin, without  being the least able to say why, I become  so alarmed about mistakes that I dare not  go on without hesitating; now, so long as  this continues to be the case, how am I to  make a speaker? Indeed, so far from con-  sidering myself one, I quite despair.</p>				

1	2	3	4	<p><i>gūnici</i> Cond. (6) of <i>gūnimbi</i> to think  <i>ai</i> what?  <i>hacin</i> kind  <i>i</i> genitive affix  <i>taciha</i> Pret. (4) of <i>tacimbi</i> to learn  <i>seme</i> Inf. (3) of <i>sembi</i> to say  <i>inu</i> indeed  <i>ere</i> this  <i>hūman</i> ability  <i>dabala</i> only  <i>nonggibure</i> Fut. (5) of <i>nonggibumbi</i> to make  progress  <i>aibi</i> how could?  <i>ere</i> this  <i>gemu</i> all  <i>sini</i> thy  <i>urehekū</i> Pret. (4) of <i>urembi</i> to practice, with  <i>akū</i> not  <i>haran</i> reason  <i>bi</i> I  <i>sinde</i> dat. of <i>si</i> thou  <i>tacibure</i> Fut. (5) of <i>tacibumbi</i> to teach  <i>yaya</i> whoever  <i>webe</i> acc. of <i>we</i> who  <i>seme</i> Inf. (3) of <i>sembi</i> to say  <i>ume</i> not, do not  <i>bodoro</i> Fut. (5) of <i>bodombi</i> to consider  <i>damu</i> only  <i>ucaraha</i> Pret. (4) of <i>ucarambi</i> to meet  <i>ucaraha</i> Part. Pret. (4) of <i>ucarambi</i> to meet  <i>be</i> sign of accusative  <i>tuwame</i> Ger. (3) of <i>tuwāmbi</i> to try  <i>amcatame</i> Ger. (3) of <i>amcatāmbi</i> to address  one against his will  <i>gisure</i> Fut. (5) of <i>gisurembi</i> to speak.</p>
<p>of ever learning to speak. I say to myself  that if with all my studying I have not got  farther than this, I shall certainly never be  a proficient.</p> <p>SENIOR. This is all mere want of practice.  Listen to me. Whenever you meet a man,  no matter who, (that can talk Manchu), at  him at once, and talk away with him.</p>				

1	2	3	4	<i>jai</i> secondly <i>bithede</i> book. with <i>de</i> in <i>šungke</i> well read <i>sefu</i> teacher (師傅 <i>shih-fu</i> ) <i>be</i> accusative affix <i>baifi</i> Past Gerund (8) of <i>baimbi</i> to seek <i>bithe</i> book <i>hūla</i> Imp. (1) of <i>hūlambi</i> to read <i>manju</i> Manchu <i>gisun</i> word, speech <i>de</i> in <i>mangga</i> proficient <i>gucuse</i> plur. of <i>gucu</i> friend <i>de</i> in, with <i>adanafi</i> Past Gerund (8) of <i>adanambi</i> to go to, to be together <i>gisure</i> Fut. (5), here Imp. of <i>gisurembi</i> to speak <i>inenggidari</i> daily <i>hūlaci</i> Cond. (6) of <i>hūlambi</i> to read <i>gisun</i> word, speech <i>ejembi</i> to remember <i>erindari</i> always <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak <i>ilenggu</i> tongue <i>urembi</i> to be accustomed <i>uttu</i> thus <i>tacime</i> Inf. (3) <i>tacimbi</i> to learn <i>ohode</i> when <i>manggai</i> scarcely <i>emu</i> one <i>juwe</i> two
<p>You must go and take lessons of competent professors of the language as well, you know ; and if you have any friends who are good Manchu scholars, you should be for ever talking with them. Read some Manchu every day, and talk incessantly, until the habit of speaking comes quite naturally to the mouth. If you follow this rule in a year or two at the farthest</p>				

1	2	3	4	<i>aniya</i> year <i>i</i> genitive affix <i>sidende</i> interval, with <i>de</i> in <i>inu</i> yes, certainly ; <i>inu cisui</i> naturally <i>gūnin</i> thought <i>i</i> sign of genitive <i>cihai</i> will, with adverbial affix <i>i</i> , <i>gūnin i</i> <i>cihai</i> as you like <i>anggai</i> mouth, with genitive affix <i>ici</i> in accordance <i>tang sembi</i> to speak without interruption <i>kai</i> final particle <i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able, with <i>akū</i> not <i>jalin</i> as regards <i>geli</i> again <i>aiseme</i> how could it ? <i>jobombi</i> to apprehend, to fear <i>ni</i> interrogative particle.
<p>you will speak it without an effort ; so now don't despair any more.</p> <p>VII. JUNIOR. Where are you from, sir, may I ask ?</p> <p>SENIOR. I have been to visit a relation of mine who lives down yonder. Won't you step in and sit down on your way, sir ?</p>				<i>absi</i> why ? <i>yoha</i> Pret. (4) of <i>yombi</i> to go, to walk <i>bihe</i> Pret. (4) of <i>bimbi</i> to be <i>bi</i> I <i>ergi</i> this side <i>emu</i> one <i>niyamangga</i> related <i>niyalmai</i> man, with genitive affix <i>i</i> <i>boode</i> house, with <i>de</i> in <i>genehe</i> Pret. (4) of <i>genembi</i> to go <i>bihe</i> Pret. (4) of <i>bimbi</i> to be <i>ere</i> this <i>ildun</i> opportunity <i>de</i> in <i>mini</i> my <i>boode</i> house, with <i>de</i> in, to <i>darifi</i> Past Gerund (8) of <i>darimbi</i> to pass <i>majige</i> little <i>teki</i> Subj. Present (7) of <i>tembi</i> to sit down.

1	2	3	4	
میری رہا ہوں۔ وہاں رہا ہوں۔	میری رہا ہوں۔ وہاں رہا ہوں۔	میری رہا ہوں۔ وہاں رہا ہوں۔	میری رہا ہوں۔ وہاں رہا ہوں۔	age elder brother, sir si thou ubade here tehebio Indef. Past. (10) of <i>tembi</i> to sit, to reside, with interrogative <i>o</i> inu yes jakan lately guringjihe Pret. (4) of <i>guringjimb</i> to come to change place uttu thus oci Cond. (6) of <i>ombi</i> to be musei we two, with genitive affix <i>i</i> tehengge Verbal Noun (21) of <i>tembi</i> to sit, to reside giyanakū far from udu how much? goro distant saha Pret. (4) of <i>sambi</i> to know bici Cond. (6) of <i>bimbi</i> to be aifini before simbe acc. of <i>si</i> thou tuwanjirakū Fut. (5) of <i>tuwanjimbi</i> to come to see, to call, with <i>akū</i> not biheo Pret. (4) of <i>bimbi</i> to be, with inter- rogative <i>o</i> age elder brother, sir yabu Imp. (1) of <i>yambumbi</i> to go ai geli how could that be? mini my boode house, with postpos. <i>de</i> in kai it is age elder brother, sir wesifi Past Gerund (8) of <i>wesimbi</i> to ascend teki Subj. Pres. (2) of <i>tembi</i> to sit ubade here icangga convenient si thou tuttu thus tehede seat, with postpos. <i>de</i> in bi I absi how? tembi to sit.

JUNIOR. Do you reside in this neighbourhood, sir?

SENIOR. Yes, I moved into this house not long ago.

JUNIOR. Oh! indeed, sir; then we are not so very far from each other. If I had been aware that you lived here, I should have called before. Go on, sir, pray (I'll follow you, if you please).

SENIOR. What, in my own house? Now, please take the upper seat.

JUNIOR. Thank you, I am very well where I am.

SENIOR. But if you sit where you are sitting, what place am I to take?



[illegible]

JUNIOR. Not just now, thank you, sir ; but now that I have found out where you live, I'll come another time

1 بهره یو ځینون د هر ځینون په څېر	2 مې ځینون د ځینون په څېر - یو ځینون د ځینون په څېر	3 ځینون د ځینون په څېر - یو ځینون د ځینون په څېر	4 ځینون د ځینون په څېر - یو ځینون د ځینون په څېر	<p><i>gulhun</i> completely  <i>emu</i> one  <i>inenggi</i> day  <i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak  <i>teceki</i> Subj. Pres. (7) of <i>tecembi</i> to sit together.</p> <hr/> <p><i>age</i> elder brother, sir  <i>si</i> thou  <i>inenggidari</i> daily  <i>ederi</i> this way  <i>yaburengge</i> Verbal Noun (21) of <i>yabumbi</i> to go  <i>gemu</i> all  <i>aibide</i> whither?  <i>genembi</i> to go  <i>bithe</i> book  <i>hulaname</i> Inf. (3) of <i>hulanambi</i> to go to read  <i>genembi</i> to go  <i>manju</i> Manchu  <i>bithe</i> book  <i>hulambi</i> to read  <i>wakao</i> it is not, with interrogative <i>o</i>  <i>inu</i> yes  <i>ne</i> now  <i>aici</i> which?  <i>jergi</i> order  <i>bithe</i> book  <i>hulambi</i> to read  <i>gūwa</i> other  <i>bithe</i> book  <i>akū</i> not  <i>damu</i> only  <i>yasai</i> eye, with genitive affix <i>i</i>  <i>juleri</i> postpos. before  <i>buyarame</i> Ger. (3) of <i>buyarambi</i> to do petty things  <i>gisun</i> word, speech</p>
and spend the day with you.	VIII. SENIOR. I observe you pass this way every day, sir, what place is it that you go to?	JUNIOR. I go to my studies.	SENIOR. To read Manchu, isn't it?	JUNIOR. It is.
	SENIOR. What are you reading in Manchu?	JUNIOR. Oh, no new books, only every day talk		

1	ᡵᡳᠩ ᡤᡳᠰᡠᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ	jai secondly manchu Manchu gisun word, speech i genitive affix oyonggo important jorin aim, explanation i genitive affix bithe book teile only suwende dat. of suwe you ginggulere Fut. Part. (5) of ginggulembi to honour; here with hergen the 楷書 ch'ieh-shu an elegant style of writing hergen letter, writing tacibumbio to teach, with interrogative o akūn or not? te now inenggi day } day sun sun }
2	ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ	arara Fut. Part. (5) of arambi to write solo leisure akū not is ereci this, with postpos. ci from, hereafter inenggi day } day sun sun }
3	ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ	saniyaha Pret. (4) of saniyambī to extend manggi as soon as hergen letter arabumbi Pass. of arambi to write; to cause to write sere Fut. (5) of sembi to say anggala not only hono also ubaliyambu Imp. (1) of ubaliyambumbi to translate sembikai to say, with kai final particle age elder brother, sir bi I bithe book hūlara Fut. Part. (5) of hūlambī to read jalın because of
4	ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ ᡵᡳᠨ ᡶᡳᠭᡳᠯᡳᠪᡳ	

\* See Essay on Manchu Literature, page 10.

1. - أنا قد نظرت في كل مكان وأنا أكفيكم من كل شيء ولكن في منطقتنا لا توجد مدرسة.	2. - أنا أكفيكم من كل شيء ولكن في منطقتنا لا توجد مدرسة.	3. - أنا أكفيكم من كل شيء ولكن في منطقتنا لا توجد مدرسة.	4. - أنا أكفيكم من كل شيء ولكن في منطقتنا لا توجد مدرسة.	<p><i>yala</i> really  <i>uju</i> head  <i>silgime</i> Ger. (3) of <i>silgimbi</i> to put into  <i>aibide</i> where?  <i>baihanahakū</i> Pret. (4) of <i>baihanumbi</i> to go  to search, with <i>akū</i> not  <i>musei</i> we two, with genitive affix <i>i</i>  <i>ubai</i> here, with genitive affix <i>i</i>  <i>šurdeme</i> all round  <i>fuhali</i> altogether  <i>manju</i> Manchu  <i>tacikū</i> school  <i>akū</i> not  <i>gūnici</i> Cond. (6) of <i>gūnimbi</i> to think  <i>sini</i> thy  <i>tacire</i> Fut. Part. (5) of <i>tacimbi</i> to learn  <i>ba</i> place  <i>ai</i> what?  <i>hendure</i> Fut. (5) of <i>hendumbi</i> to speak  <i>atanggi</i> when? } whenever  <i>bicibe</i> Advers. (13) of <i>bimbi</i> to be } it may be  <i>bi</i> I  <i>inu</i> also  <i>bithe</i> book  <i>hūlanaki</i> Subj. Pres. (7) of <i>hūlanambi</i> to go  to read  <i>mini</i> gen. of <i>bi</i> I  <i>funde</i> postpos. for  <i>majige</i> little  <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak  <i>ojoroo</i> can, may, with interrogative <i>o</i>  <i>age</i> elder brother, sir  <i>si</i> thou  <i>mende</i> dat. plur. of <i>be</i> we  <i>tacibure</i> Fut. Part. (5) of <i>tacibumbi</i> to teach  <i>niyalma</i> man  <i>be</i> accusative affix  <i>we</i> who  <i>sembi</i> to say, call;</p>
<p>and I have looked, I assure you, everywhere (for a school) and left no place unexamined; but in our neighbourhood, I am sorry to say, there is no school for Manchu.</p> <p>I was thinking that the one you go to would do for me well enough, and that one of these days I might commence my attendance. Will you be so good as to say a word for me to the master beforehand?</p> <p>JUNIOR. Ah! I see you think that it is a regular professor that teaches us; but that</p>				



1	akū not, arga akū he cannot help it
2	šolo leisure
3	jalgiyanjafi Past Ger. (8) of jalgiyanjambi
4	to supply
5	membe acc. of be we
6	tacibumbi to teach
7	waka not
8	oci if
9	age elder brother, sir
10	bithe book
11	hūlame Inf. (3) of hūlambi to read
12	geneki Subj. Pres. (7) of genembi to go
13	sehengge Verbal Noun (21) of sembi to say
14	sain good
15	baita thing
16	dabala only
17	sini gen. of si thou
18	funde postpos. for
19	majige little
20	gisureci Cond. (6) of gisurembi to speak
21	minde dat. of bi I
22	geli then
23	ai what
24	wajiha Pret. (4) of wajimbi to end, finish
25	ni interrogative particle.

that he feels obliged to find time to play the tutor. Were the case otherwise, your desire to study Manchu is a thing commendable in itself, and as for the trouble of speaking in your behalf, I should not have thought it any trouble at all.

IX. SENIOR. That gentleman is our old neighbour, you know ; the lad we have seen grow up here.

tere that  
age elder brother  
serengge Verbal Noun (21) of *sembi* to say  
musei our, with genitive affix i  
fe old

**adaki** neighbour

*kari is*

*kemneme* Inf. (3) of *kemnembi* to } to regard  
measure } carefully

*tuwame* Inf. (3) of *tuwambi* to see } carefully

*mutuha* Pret. (4) of *mutumbi* to grow

He has not been away from us very long, and now one hears that he is doing very well ; that he has got an appointment. I only half believed the report when I first heard it, until on inquiring of friends I find it really is the case. It shows the truth of the proverb "If a man but resolve, the thing he wants to do is done"; and of the other proverb "No man is too young to make a resolution."







*yalu* Imp. (1) of *yalumbi* to ride

bi I

*sinde* Dat. of *si* thou

*jailaha* Pret. (4) of *jailambi* to escape

*kai* final particle

*šadame* Ger. (3) of *šadambi* to be tired

***qeli* also**

*aiseme* how could

*ebumbi* to dismount

*ai gisun* what language

*serengge* Verbal Noun (21) of *sembi* to say

*sabuhakū* Pret. (4) of *sabumbi* to notice,  
with *akū* not

oci Cond. (6) of ombi to be

*ainara* what is to be done?

*bi* I

*kejine* far off

aldangga distant

*ci* postpos. from

*uthai* therefore

**simbe** acc. of **si** thou

*sabuha* Pret. (4) of *sabumbi* to notice

*bade* conj. because

*morilahai* Part. Pret. (4) of *morilambi* to ride, with adverbial affix *i*: on horse-back

*dulere* Fut. Part. (5) of *dulembi* to pass

**kooli custom**

*bio* it is, with interrogative *o*

*age* elder brother, sir

*boode* house, with postpos. *de* in, to

*dosifi* Past Ger. (8) of *dosimbi* to enter

*terakūn* Fut. (5) of *tembi* to sit, with *akūn*  
or not?

*inu* yes

*kai* final particle

*muse we two*

*acahakūnge* Verbal Noun (21) of *acambi*  
to meet, with *akū* not

*kepine* far off.

[illegible]

۲۰ - یوسف بن زید - محمد بن یحییٰ بن علی

[illegible][illegible]

X. JUNIOR. Keep on your horse, sir, pray! I went out of your sight.

Now, why should you go through the form of dismounting when you are so tired?

SENIOR. Not dismount, indeed ! If I had not seen you, well and good ; but when I did see you ever so far off, you would not have had me pass you on horseback, would you ?

**JUNIOR.** Well, sir, won't you step in and sit down?

SENIOR. Oh, yes, I'll step in and sit down a moment, it is so long since we met.



1	2	3	4	absi so icangga fit, convenient tob true seme Ger. (3) of <i>sembi</i> to say musei we, with genitive affix <i>i</i> bithe book hulaci Cond. (6) of <i>hulambi</i> to read acara Fut. Part. (5) of <i>acambi</i> to suit ba place damu but korsorongge Verbal Noun (21) of <i>Korsombi</i> to be discontented minde dat. of I asuru many gucu friend gargan associate akū not emhun alone bithe book tacici Cond. (6) of <i>tacimbi</i> to learn dembei extremely simeli lonesome ede this ai what? mangga difficult? si thou aika perhaps eimerakū Fut. Pat. (5) of <i>eimembi</i> to be bored, with <i>akū</i> not oci if bi I sinde dat. of <i>si</i> thou gucu friend arame Inf. (3) of <i>arambi</i> to represent jici Cond. (6) of <i>jimbi</i> to come antaka how tuttu thus oci Cond. (6) of <i>ombi</i> to be minde dat. of <i>bi</i> I tusa profit oho Pret. (4) of <i>ombi</i> to be, to have solinaci Cond. (6) of <i>solinambi</i> to go to invite
---	---	---	---	--

so convenient, it is quite the place for reading men like us.

JUNIOR. It is nice enough, no doubt; the misfortune is that I have no friend to study with, and studying all alone is tame work.

SENIOR. Well, there needn't be much difficulty on that score. I'll be your fellow-student, provided that I don't bore you; what say you?

JUNIOR. Bore, indeed! It will be a real blessing if you will. I never asked you

2

*hono* yet  
*jiderakū* Fut. (5) of *jimbi* to come, with  
*akū* not  
*jalin* postpos. on account of  
*jobošombikai* to be uneasy, with *kai* final  
particle  
*yala* indeed  
*jici* Cond. (6) of *jimbi* to come  
*mini* my  
*jabšan* luck  
*dabala* only  
*eimembi* to be bored  
*sere* Fut. (5) of *sembi* to speak  
*doro* rule, custom  
*geli* still  
*bio* it is, with interrogative *o*.

to come, because I feared you would refuse ; but if you really are coming I shall be the most fortunate of men.



# INDEX of AFFIXES and TERMS.

(The number in brackets indicates the verbal affix as explained on page 9).

<i>absi</i> ... .. 35. 36. 37. 48. 49	<i>gan, gen, gon</i> ... .. 4
<i>adali</i> ... .. 15. 31	<i>ge</i> ... .. 4
<i>ai</i> ... .. 6. 16. 20. 25. 30. 33. 41. 43. 48. 49	<i>gemu</i> ... .. 8. 16. 29. 32. 33. 48
<i>aibi</i> ... .. 33. <i>aibide</i> 39. 41. <i>aici</i> 39	<i>geren</i> ... .. 5
<i>aika</i> ... .. 27. 49. <i>aikabade</i> 16	<i>geri</i> ... .. 13
<i>aimbe</i> ... .. 6. <i>ainci</i> 6	<i>ha, he, ho</i> (4) 4. 8. 9. 10. <i>habi</i> (10) 8. 9. <i>habici</i> (12)
<i>aisome</i> ... .. 35	8. 9. <i>habihe</i> (11) 8. 9
<i>akū, akūn, akūngge</i> 12. 13. 22. 23. 24. 28. 31. 32	<i>han, hen, hon, hun, hūn</i> ... .. 4
39. 40. 41. 44. 45. 49	<i>hi, hin</i> ... .. 4
<i>anggala</i> ... .. 29. 31. 32	<i>hiyan, hiyen</i> ... .. 4
<i>ba</i> ... .. 4. 24. 41. 46. 49. <i>bade</i> 13. 29. 46. 47	<i>i, ini, inde, imbe, inci</i> ... .. 5. 6. 13. 22. 23. 25. 27
<i>babi</i> ... .. 17. 21. 32. 37. 45	<i>ingge</i> ... .. 4
<i>be</i> ... .. 5. 6	<i>inu</i> ... .. 13
<i>beye</i> ... .. 6. 29. 31	<i>ja</i> ... .. 8
<i>bi</i> ... .. 6. 50. <i>bici</i> 17. 36. 46. 47. <i>bicibe</i> 25. 41. <i>bifi</i> 45	<i>jergi</i> ... .. 5. 13
<i>bihe</i> 11. 35. 36. 44. <i>bime</i> 21. 22. 45. <i>bisirengge</i>	<i>ji</i> ... .. 4. 8
38. 44	<i>ju</i> ... .. 4
<i>bun</i> ... .. 4	<i>ka, ke, ko</i> ... .. (4) 4. 8. 10, v. <i>ha</i> .
<i>buru</i> ... .. 4	<i>kai</i> ... .. 18. 24. 26. 27. etc.
<i>ca, ce, co</i> ... .. 8	<i>kan, ken, kon</i> ... .. 4
<i>ce, ceni, cende, cembe, cenci</i> ... .. 6	<i>ku, kū</i> ... .. 4
<i>cen</i> ... .. 4	<i>la</i> ... .. 4. 8
<i>ci</i> ... .. (6) 4. 6. 7. 8. 13	<i>lame, leme</i> ... .. (23) 8. 13
<i>cibe</i> ... .. (13) 8	<i>lan, len, lon</i> ... .. 4
<i>cin</i> ... .. 4	<i>le</i> ... .. (22) 4. 8
<i>eina</i> ... .. (14) 8	<i>lengge</i> ... .. (22) 8
<i>cu</i> ... .. 4	<i>liyan, liyen</i> ... .. 4
<i>cuka, cuke</i> ... .. 4. 13	<i>lo</i> ... .. 4
<i>cun</i> ... .. (14) 4. 8	<i>mari</i> ... .. 13
<i>da, de, do</i> ... .. 4. 8	<i>mbi</i> 8, <i>mbifi</i> (17) 8. <i>mbihe</i> (9) 8. <i>mbime</i> (16) 8. 13
<i>dari</i> ... .. 13	<i>mbubumbi</i> ... .. (20) 8
<i>de</i> ... .. 4. 5. 8. 13	<i>mbumbi</i> ... .. (19) 8
<i>dere</i> ... .. 19. 25	<i>me</i> ... .. (3) 8. 13
<i>du</i> ... .. 8	<i>meni, mende, membe, menci</i> ... .. 6
<i>de</i> ... .. 42	<i>mini, minde, mimbe, minci</i> ... .. 6
<i>ere</i> ... .. 6	<i>mpi</i> ... .. 8. 11
<i>ese</i> ... .. 6	<i>mudan</i> ... .. 13
<i>fi</i> ... .. (8) 8	<i>muse</i> ... .. 6

<i>n</i> ... .. 4	<i>si, sini, sinde, simbe, sinci</i> ... .. 6
<i>na, ne, no, nu</i> ... .. 8	<i>su</i> ... .. 4
<i>ndara, ndere</i> ... .. 8. 10	<i>sun</i> ... .. 4
<i>ndu</i> ... .. 8	<i>suwe, suweni, suwende, suwembe, suwenci</i> ... 6
<i>ngga, ngge, nggo</i> ... .. (21) 4. 6. 8	<i>ša, šo, še</i> ... .. 8
<i>nggala, nggele, nggolo</i> ... .. (18) 8. 9	<i>šun, šün</i> ... .. 4
<i>nggeri</i> ... .. 13	<i>ta, te, to</i> ... .. 4. 7. 8
<i>nggi</i> ... .. 4	<i>tanggü</i> ... .. 5. 7
<i>nggü</i> ... .. 4	<i>tede</i> ... .. 22
<i>ngka, ngke, ngko</i> ... .. 8. 10. 11	<i>tere, tese</i> ... .. 6
<i>ni</i> ... .. 5. 6. 35. 43. 45	<i>tetendere</i> ... .. 19
<i>ningge</i> ... .. 4	<i>tome</i> ... .. 5. 28
<i>o</i> ... .. 6	<i>tu</i> ... .. 4
<i>ombi</i> 13. 15. 20. 22. <i>ombini</i> 22. 29. <i>ombime</i> 29. <i>oho</i>	<i>tumen</i> ... .. 5. 7
44. 49. <i>ohode</i> 26. 31. 34. <i>ofi</i> 13. 17. 21. 30. <i>ojoro</i>	<i>tun</i> ... .. 4
29. 41. <i>ome</i> . 30. <i>oci</i> 13. 16. 17. 20. 24. 28. 36.	<i>ubu</i> ... .. 7
37. 43. 46. 47. 49. <i>ocibe</i> 13	<i>udu</i> ... .. 25. 36. 44
<i>pi</i> ... .. 8. 11	<i>umai</i> ... .. 12. 42
<i>ra, re, ro</i> ... .. (5) 4. 8. 9. 10	<i>ume</i> ... .. 12. 30. 33
<i>ran, ren, ron</i> ... .. 4	<i>unde</i> ... .. 12. 31
<i>ri</i> ... .. 4	<i>uræ</i> ... .. 4. 5. 37. 42
<i>ru</i> ... .. 4	<i>ursu</i> ... .. 7
<i>sa, se, so</i> ... .. 4	<i>uthai</i> ... .. 15. 27
<i>saka</i> ... .. 4. 13	<i>waka</i> ... .. 12
<i>sembi</i> 13. 15. 32. 38. 40. 41. <i>seme</i> 18. 19. 20. 24. 27.	<i>we, wei, wede, webe, weci</i> ... .. 6
32. 33. 46. 49. <i>sehe</i> 44. 46. <i>sehengge</i> 43. <i>sehebi</i>	<i>weike</i> ... .. 6
24. <i>sere</i> 20. 24. 31. 40. 44. 50. <i>serengge</i> 15. 20.	<i>weingge</i> ... .. 6
43. 47. <i>seci</i> 19. 22. 23. 42. <i>secibe</i> 45	<i>ya</i> ... .. 6. 24





## APPENDIX.

---

For Manchu Literature see my Essay on Manchu Literature in Journal of China Branch of R. A. S., Shanghai, vol. xxiv (1890) p. 1-45.

The following are the principal European works for the study of Manchu:—

J. KLAPROTH, *Chrestomathie mandchou* or *recueil de textes mandchou*. Paris, 1828. 8vo, 273 pp.

H. C. von der GABELENTZ, *Elémens de la grammaire mandchoue*. Altenbourg, 1832. 8vo, 156 pp.

Additional remarks on the Manchu verb in "Beiträge zur mandschuischen Conjugationslehre, Zeitschr. der D. M. Ges. xviii, p. 202-219.

—Sse-schu, Schu-king, Schi-king in mandschuischer Uebersetzung mit einem mandschudeutschem Wörterbuch. Leipzig, 1864. 2 vols. 8vo.

Vol. I containing the romanized Manchu text of the four books (四書), the Shuking and Shiking, 304 pp.

Vol. II containing the dictionary, 231 pp.

T. T. MEADOWS, *Translations from the Manchu language with the original text*. Canton, 1849. 8vo.

A. WYLIE, *T'sing-wen-k'i-mung*, a Chinese grammar of the Manchu Tartar language with introductory notes on Manchu literature. Shanghai, 1855. 8vo, II, lxxx, 310 pp.

F. KAULEN, *Linguae mandschuricae institutiones quas conscripsit indicibus ornavit chrestomathia et vocabulario auxit*. Ratisbonae, 1856. 8vo., 152 pp.

W. WASSILYEFF, *Manchu Chrestomathy*. St. Petersburg, 1863. 8vo, 228 pp.

L. ADAM, *Grammaire de la langue mandchou*. Paris, 1873. 8vo, 137 pp.

SAKHAROFF, *Complete Manchu-Russian Lexicon*. St. Petersburg, 1875. Imp. 8vo, xxx, 1,636 pp.

G. von der GABELENTZ, *Thai-kih-thu*. *Tafel des Urprinzips, chinesisch mit mandschuischer und deutscher Uebersetzung*. Dresden, 1876. 8vo.

W. GRUBE, *Tung-schu des Cen-tsi, chinesisch und mandschuisch mit Uebersetzung und Commentar*. Wien, 1880. 8vo.

E. TEZA, *Mangiurica, note raccolte*. Pisa.

G. HOFFMANN, *Grammatica mancese compendiata dall' opera zinese Zing wen ki mung*. Turin, 1883. 8vo, 36 pp.

L. NOCENTINI, *Il santo editto di Kanghi e l'amplificazione di Yung-ceng*. Versione mancese. Firenze, 1883.

C. DE HARLEZ, *Manuel de la langue mandchoue*. *Grammaire, anthologie et lexique*. Paris, 1884. 8vo., 232 pp.

For older works see *Manual of Chinese Bibliography* by myself and my brother. Shanghai, 1876, p. 300-305.